THIRD PART OF THE BIBLE, (AFTER SOME DIVISION) CONTEINING

five excellent bookes, most commodious for all Christians: Faithfully translated out of the *Ebrewe, and expounded with most profitable Annotations vpon the harder places.*

THE NAMES WHEREOF, with other the contents of this Booke, followe in the next page.

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Cum gratia & priuilegio.

The Contentes.

A Preface to the Reader for the better vnderstanding of the order of the whole booke.
A prayer of Manasseh the King.
A Table of the beginning and number of euery Psalme.
An other Table of common places to the booke of Psalmes.
The Arguments to euery booke.
The contents or summaries of euery Psalme & Chapter.
The annotations in the margent vpon the text.

1 *The booke of Iob.*
2 *The Psalter or Psalmes of Dauid.*
3 *The Prouerbes of Salomon.*
4 *Ecclesiastes, or the Preacher.*
5 *An excellent Song which was Salomons.*

THE PRINTER
to the Reader.

DEare Christian Reader, that thou mayest the better enioye the benefite of these annotations, or expositions, which thou findest in this booke, I thought it needefull to shewe thee, of the simpler sort, the vse of the same, least happly it shoulde trouble thee too long, of thy selfe, to finde out the order therein obserued. First therefore, the small letters as a, b, c. (which may be called the note letters) standing in the text somewhat aboue the line, hauing also like letters in the margent to answere them, shew thee the worde, or phrase expounded by that annotation which hath the like letter. Touching the diuersitie of readinges, the beast approued is set downe in the texte, with this marke || before it, and the other in the margent noted likewise. And where the Ebrewe phrase, being barely translated into our language, seemeth an harde phrase, and not agreable to our maner of speaking: or where the worde hath an other signification, and both profitable, thou shalt finde it marked thus ". Also the quotations, directing to other places of scripture, where like phrase, or sense is read, are noted thus *: which oft times, by reason of other notes to be placed before them, stande not directly against

*the * in the text, as it were in the same line: but if thou haue respect what place among the note letters the * hath in the text, thou shalt finde in the margent, the quotation thereto belonging, after the same note in his due place. Here also thou must vnderstande that euery quotation, beginning with a small letter, pertayneth to the quotation going next before. Moreouer, because that oft times the necessitye of the sentence required some worde, or moe to be added, (for such is the grace & breuitie of the Ebrewe tongue, that many phrases can not bee rendred in any other language without some addition of wordes) those wordes therefore that are not in the Ebrewe, are put in another kinde of letter, that to the Ebrewe tongue might be reserued the due reuerence of the same.*

This order in all these things haue I faythfully obserued for thy commoditie: reape thou the profit, and giue the glory to God.

Fare well.

THE

THE PRAYER OF
Manasseh King of the Iewes.

O Lorde almightie, God of our fathers, Abraham, Izhak and Iaakob, & of their righteous seede, which hast made heauen & earth with al their ornamene, which hast bound ꝑ sea by ꝑ word of thy commandement, which hast shut vp the deepe & sealed it by thy terrible and glorious name, whom all do feare & tremble before thy power: for the maiestie of thy glory can not be borne, & thine angry threatning toward sinners is importable, but thy merciſſull promise is vnmeasurable and vnsearchable. For thou art the most high Lorde, of great compassion, long suffring, and most merciful, and repenteſt for mans miseries. Thou, O Lord, according to thy great goodneſſe hast promised [a] repentance and forgiuenes to the that sinne against thee, and for thine infinite mercies hast appoynted repentance vnto sinners ꝑ they may be saued. Thou therfore, O Lord, that art the God of the iust, hast not appointed repentance to the iust, as to Abraham, & Izhak & Iaakob, which haue not [b] sinned against thee, but thou hast appointed repentance vnto me that am a sinner: for I haue sinned aboue the nomber of the sand of the sea. My transgressions, O Lord, are multiplied: my trãsgressiõs are exceeding many: & I am not worthy to beholde and see the height of the heauens for the multitude of mine vnrighteousneſſe. I am bowed downe with many yron bands, that I can

This prayer is not in the Ebreue, but is translated out of the Greeke.

a Thou hast promised that repentance shalbe the way for thé to returne to ther.

b He speaketh this in comparison of him selfe and those holy fathers which haue their commendation in ꝑ Scriptures, so ꝑ in respect of him selfe he calleth their sinnes nothing, but attributeth vnto them righteousnesse.

I can not lift vp mine head, neither haue any release. For I haue prouoked thy wrath & done euill before thee. I did not thy will, neither kept I thy cõmandemẽts. I haue set vp abominations & haue multiplied offences. Nowe therefore I bow the knee of mine heart, beseeching thee of grace. I haue sinned, O Lord, I haue sinned, and I acknowledge my transgressiõs: but I humbly beseech thee, forgiue me: O Lord, forgiue me, and destroy me not with my transgressions. Be not angry with mee for euer by reseruing euill for me, neither condemne me into the lower parts of the earth. For thou art the God, *euen* the God of them that repent: and in mee thou wilt shewe all thy goodnes: for thou wilt saue me that am vnworthie, according to thy great mercie: therefore I will praise thee for euer all the dayes of my life. For al the power of the heauens praise thee, & thine is the glory for euer and euer. AMEN.

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The wicked. Psal 1,4. psal. 3, 7. psal. 7,14. psal. 9,15. psal. 10 3. psal. 11,6. psal. 12,2,8. psal. 14,1. psal. 17,10 psal. 36,1. psa. 37,15, 21,30,35. what hast thou to do to take my couenant in thy mouth. psal. 50,16. psalm. 52,1. psalm. 53,1. Because they haue no changes, therefore they feare not God. psal. 55,19. psal. 73,3. psal. 92,7. Though they curse, yet thou wilt blesse. psa. 109,28. psal. 125,3,5. They are like the grasse, vpon the house top. psal. 129,6,7.

The loue of our enemies. Psal. 7,3,4. psa. 35. 14. mine eyes gush out with teares, because they keepe not thy law. psal. 119,136,139. Of the loue of brethren. psal. 133. through.

The hatred of Gods enemies. psal. 5,9,10. psal. 21,6. psal. 37,20. psalm. 55,15. psal. 59,11, 13. psal. 68,21. Powre foorth thine anger vpon them. Psal. 69,24. psa. 137,8,9. psa. 139,21.

Threatnings

Threatnings against the wicked. Psal. 2, 12. psal. 5, 7. psa. 11. 8. psal. 52. psal. 53, 4.

The bloodie and deceitfull shall not liue halfe their dayes. psal. 55, 23. psalm. 57, 6. psal. 63, 9. psal. 64, 7. psalm. 68, 2.

Salustion is farre from the wicked, Because they seeke not thy statutes. psal. 119, 155.

¶ Of Kings and princes. psal. 2. 2, 10. Princes ought to bee shields to the Church. psalm. 47, 9. psal. 68, 12. psal. 8, 37. psal. 94, 20. He shall cut off the spirit of Princes: he is terrible to the Kings of the earth. psa. 76, 12. The dutie of Kings and Princes. psal. 101, 5, 6, 7. psa. 107 4. psal. 119, 23, 126. psalm. 138, 4. Put not your trust in Princes. psal. 146, 3. psal. 149 9.

¶ Of sinne. Who can vnderstand his faults? cleanse me from secret sinnes. Psal. 19, 12. Keepe thy seruant from presumptuous sinnes. psal. 19, 13. psal. 25, 7. psal. 38, 3. psal. 40, 12. psal. 51, 3. psal. 89, 8. psal. 103, 3, 10. As farre as the East is from the West: so farre hath hee remoued our sinnes from vs. psal. 103, 12. We haue sinned with our fathers. psalm. 106, 6. psal. 107, 33. If thou, O Lorde, marke iniquities, who can stand? psal. 103, 3.

¶ Of afflictions. Psalm. 9, 18. psal. 33, 4. psa. 30. 7. ps. 34, 19, 20. Great are the troubles of the righteous: but the Lord deliuereth thē out of all. The Lord will turne thy bed in thy sickenes. ps. 41, 3. ps. 55, 1. psa. 66, 10. ps. 68, 13. ps. 69, 1. psa. 71, 20. psal. 77, 2. psal. 78, 34. psal. 79, 11. psa. 81, 7. psal. 94, 12. psal. 103, 6. ps. 106, 44. psal. 118, 18. Before I was afflicted, I went astray. ps. 119, 67, 71, 75. Excepte thy Law had bene my delice, I had perished in mine affliction. psal. 119, 92. psal. 129, 1. psal. 145, 14. psal. 147, 3.

¶ Of patience. Psal. 37, 7, 34. psal. 38, 14. psal. 39, 1. psal. 37, 1. psal. 62, 1.

¶ Of death. psal. 6. 5. psal. 55, 4. psalme. 56, 13. Deare is the blood of the Saints. psal. 72, 14. Hee will auenge the blood. psalm. 79, 10, 11. psalme 104, 29. Precious in the sight of the Lorde is the death of his Saints. psal. 116, 15.

¶ Of deliuerance. Psalm. 9, 7. psal. 18, 7. psal. 37, 19. psalme. 56, 13. psal. 66, 12. psal. 68, 6. psa. 75 20. psal. 102, 20. psal. 124, 7.

¶ Of repentance. Psal. 5, 6. psal. 6, 6. psal. 32, 5. psalm. 34, 18. psal. 40, 12.

¶ What man ought to doe. Psal. 1, 2. psal. 15, 5. psal. 34, 14. psa 51, 17, psa. 119, throughout.

What man ought to auoid. Psal. 1, 1. psal. 15. 3. psalm. 16, 4. psal. 26, 5. psal. 112, 5. psal. 119, throughout.

¶ Of the feare of God. Psa. 25, 12, 14. psal. 31, 19. Psal. 33, 18. psal. 34, 7, 9. The beginning of wisdome is the feare of the Lorde. psalme 111, 10. psalme 112, 1. psal. 128, 1. psal. 145, 20. psal. 147. 11.

¶ Of humilitie. Psalm. 25, 9. psal. 34. 2. psal. 37, 11. psal. 131, throughout. Psal. 147, 6.

Prayers of complaints. Psal. 6. psal. 10, 1. psal. 12, 1. psal. 38. psal. 44. 9. psal. 55, 1. psalm. 140,

through-

throughout.

¶ Prayers against the wicked. Psal. 5,10. psal. 7.6,9. psal. 9,20. psal. 10. 15. psal. 17. 13. psal. 25,7. psal. 28.4. psal. 37. 18,26. psal. 53.4. psal. 36. 11. psal. 37,2. psal. 40. 14. psal. 54,5. psal. 55.9. They thinke to escape by iniquitie: cast them downe in thine anger. Psal. 56.7. psalm. 58, 6. Be not merciful to those that transgresse maliciously. psal. 59,5. psal. 69,23. Powre out thy wrath vpon them that haue not knowne thee. psalm. 79,6. psal. 83,13. psal. 91,2. psal. 109,7. psal. 140, 10. psal. 141, 6.

¶ Prayers of thanksgiuing and prayse. psal. 9,7. psal. 44.8. psal. 101, throughout. psal. 104. psal. 105. psal. 107. psal. 144, 12. psal. 148, throughout.

Of sacrifices. psal. 40, 8. psal. 40,8. psal. 51, 16, 17, 19. A sacrifice of praise. psal. 116, 17.

God heareth not the prayers of the wicked. Psal. 18,42. psal. 66.18.

¶ Of the flatterer. Psal. 52,4. psal. 55,21. psal. 120.2. psalme 140.11.

¶ Of idolatrie. Psal. 16,4. psa. 44.20. psal. 78.58. psal. 97,19. All the gods of the heathen are idolls: but the Lord made the heauens. psal. 96.5. psal. 97.7. psal. 106, 19, 36. psal. 115,4. psal. 135.15, 16.

¶ Of worldly confidence. Psal. 20,7. psal. 31, 11. psal. 33,16, 17. psal. 38.11. psal. 39.6. psalm. 44,6 psalm. 49,6. He shall take nothing away with him. psal. 49, 17. Trust not in oppression: if riches encrease, set not your hearts thereon. psal. 52, 7. psal. 62.10. psalm. 69,8. Let the table be a snare. psal. 69, 22. For my friendship they were mine aduersaries. psalm. 109.4. psalme 118, 8. psalme 143,4.

FINIS.

THE

THE BOOKE OF IOB.

THE ARGVMENT.

IN this historie is set before our eyes the exãple of a singular patience. For this holy man Job was not onely extremely afflicted in outwarde things and in his body, but also in his minde and conscience, by the sharpe tentations of his wife, and chiefe friendes: which by their vehement wordes, and subtill disputations brought him almost to despaire: for they set forth God as a seuere iudge, and mortall enemie vnto him, which had cast him off, therefore in vaine he should seeke vnto him for succour. These friendes came vnto him vnder pretence of consolation, and yet they tormented him more then did all his affliction. Notwithstanding he did constantly resist them, and at length had good successe. In this storie we haue to marke that Job maintaineth a good cause, but handleth it euill: againe his aduersaries haue an euill matter, but they defende it craftily. For Iob helde that God did not alway punish men according to their sinnes, but that he had secrete iudgements, whereof man knewe not the cause, and therefore man coulde not reason against God therein, but he shoulde be conuicted. Moreouer, he was assured that God had not reiected him, yet through his great torments, and affliction he brasteth foorth into many inconueniences both of wordes and sentences, and sheweth him selfe as a desperate man in many things, and as one that woulde resist God: and this is his good cause which he doeth not handle well. Againe the aduersaries maintaine with many goodly arguments, that God punisheth continually according to the trespasse, grounding vpon Gods prouidence, his iustice, and mans sinnes, yet their intention is euill: for they labour to bring Job into despaire, and so they maintaine an euill cause. Ezekiel commendeth Job as a iust man. Ezek. 14. 14. and James setteth out his patience for an example, Jam. 5. 11.

CHAP. I.

1 *The holines, riches, & care of Iob for his children.* 10 *Satan hath permission to tempt him.* 13 *He tempteth him by taking away his substãce, & his children.* 20 *His fauth & patiẽce.*

THere was a man in the land of [a] Vz called Iob, and this man [b] was an vpright & iust man, [c] one that feared God, and eschewed euill.

2 And he had seuen sonnes, and three daughters.

3 His [d] substance also was seuen thousand sheepe, & three thousand camels, & fiue hundreth yoke of oxen, and fiue hundreth shee asses, and his familie was very great, so that this man was the greatest of all the "men of [e] the East.

4 And his sonnes went and banketted in their houses, euery one his day, and sent, and called their three sisters to eat and to drinke with them.

5 And when the dayes of their banketting were gone about, Iob sent, and [f] sanctified them, & rose vp earely in the morning, and [g] offered burnt offrings *according* to the nomber of thẽ all. For Iob thought, It may be that my sonnes haue sinned, and [h] blasphemed God in their heartes: thus

a That is, of the coũtrey of Idumea, as Lamen. 4.21. or bordering thereupon: for the lãd was called by the name of Vz the sonne of Bishã, ỳ sonne of Seir, Gen. 36.28.

b Forasmuch as he was a Gẽtile and not a Iew, and yet is pronoũced vpright & without hypocrisie, it declareth that among the brethen God hath his.

c Hereby is declared, what is meant by an vpright, and iust man.

d His children and riches are declared, to commende his vertue in his prosperitie, and his patience, and constancie, when God had taken them from him. "*Ebr. children.* e Meaning, the Arabians, Chaldeans, Idumeans, &c. f That is, commanded thẽ to be sanctified: meaning, that they shoulde consider the faults, ỳ they had committed, & reconcile themselues for ỳ same. g That is, he offred for euery one of his children an offring of reconciliation, which declared his religion toward God, and the care that he had toward his children. h In Ebrewe it is, and blessed God, which is sometime taken for blaspheming and cursing, as here, and 1. King. 21.10, and 13. &c.

did

did Iob [i] euery day.
6 ¶ Nowe on a day when the [k] children of God came and stood [l] before the Lord, Satan [m] came also among them.
7 Then the Lord said vnto Satan, Whéce [n] commest thou? And Satan answered the Lord, saying, [o] Frō compassing the earth to and fro, and from walking in it.
8 And the Lorde saide vnto Satan, Hast thou not considered my seruant Iob, how none [is] like him in the earth? an vpright and iust man, one that feareth God, and escheweth euill?
9 Then Satan answered the Lorde, and said, Doeth Iob feare God for [p] nought?
10 Hast thou not made [q] an hedge about him and about his house, & about all that he hath on euery side? thou hast blessed the worke of his hands, and his substance is increased in the land.
11 But stretch out nowe thine hand and [r] touch all that he hath, *to see* if he will not blaspheme thee to [s] thy face.
12 Then the Lord said vnto Satan, Lo, all that he hath *is* in [t] thine hand: onely vpon him selfe shalt thou not stretch out thine hande. So Satan departed from the [u] pre-

i While the feast lasted.
k Meaning, the Angels which are called the sonnes of God, because they are willing to execute his wil.
l Because our infirmitie cānot comprehende God in his Maiestie, he is set forth vnto vs as a King, that our capacitie may be able to vnderstand that which is spoken of him.
m This declareth that although Satā be aduersarie to God, yet he is compelled to obey him, and doe him all homage, without whose permission & appointment he can do nothing.
n This questiō is asked for our infirmitie: for God knewe whēce he came.
o Herein is described the nature of Satan, which is euer ranging for his pray, 1.Pet.5.8.
p He feareth thee not for thine owne sake, but for ỳ commoditie that he receiueth by thee.
q Meaning, ỳ grace of God, which serued Iob, as a rampart against all tentations.
r This signifieth ỳ Satā is not able to touch vs, but it is God that must doe it.
s Satan noteth the vice, whereunto men are cōmonly subiect: that is, to hide their rebellion, & to be content with God in the time of prosperitie, which vice is disclosed in the time of their aduersitie.
t God giueth not Satā power ouer mā to gratifie him, but to declare ỳ he hath no power ouer man, but ỳ which God giueth him.
u That is, went to execute ỳ which God had permitted him to do, for els he can neuer go out of Gods presence,

sence of the Lord.

13 ¶And on a day, when his sonnes & his daughters were eating, & drinking wine in their eldest brothers house,

14 There came a messenger vnto Iob, & saide, The oxen were plowing, & the asses feeding in their places,

15 And the [x] Shabeans came violently, & tooke them: yea, they haue slaine the seruantes with the edge of the sworde: but I onely am escaped alone to tell thee.

16 And whiles he was yet speaking, an other came, and sayde, The [y] fire of God is fallen from the heauen, and hath burnt vp the sheepe, and the seruants, and deuoured them: but I onely am escaped alone, to tell thee.

17 And whiles he was yet speaking, another came, and said, The Caldeans set out three bandes, and fell vpon the camels, & haue taken them, and haue slaine the seruants with the edge of the sworde: but I onely am escaped alone to tell thee.

18 And whiles he was yet speaking, came another, and saide, Thy [z] sonnes, and thy daughters were eating, & drinking wine in their eldest brothers house,

19 And behold, there came a great wind from beyonde the wildernes, & smote the foure corners of the house, which fell vpō the children, and they are dead, and I onely am escaped alone to tell thee.

20 Then Iob arose, and [a] rent his garmēt, and shaued his head, and fell downe vp on the ground, and worshipped,

21 And said, * Naked came I out of my mothers wombe, & naked shall I returne

b thither:

x That is, the Arabians.

y Which thing was also done by the craft of Satan, to tempt Iob the more grieuously, forasmuch as he might see, that not onely men were his enemies, but that God made war against him.

z This last plague declareth, that when one plague is past which seemeth hard to be borne, God can send vs another farre more grieuous, to tri e his, and teach them obedience.

a Which cam e not of impatiencie, but declareth that ỹ childrē of God are not insensible like blocks, but ỹ in their patience they feele affliction, and griefe of minde: yet they keepe a meane he rein, & rebel not against God as ỹ wicked do.

Eccles. 5. 14.

1. Tim. 6. 7.

b thither: the Lorde hath giuen, and the Lorde hath taken it: c blessed be the Name of the Lord.

22 In all this did not Iob sinne, nor charge God d foolishly.

b That is, into the belly of the earth, which is the mother of all.

c Hereby he confesseth that God is iust, and good, although his hande be sore vpon him. d But declared that God did all things according to iustice and equitie.

CHAP. II.

6 Satan hath permission to afflict Iob. 9 His wife tempteth him to forsake God. 11 His three friendes visite him.

AND on a day the a children of God came and stood before the Lord, and b Satan came also among them, and stoode before the Lord.

2 Thē the Lord said vnto Satan, Whēce commest thou? and Satan answered the Lord, & saide, From compassing the earth to and fro, and from walking in it.

3 And the Lorde saide vnto Satan, Hast thou not considered my seruant Iob, how none *a* like him in the earth? * an vpright and iust man, one that feareth God, and escheweth euill? for yet he continueth in his vprightnes, c although thou mouedst me against him, to destroy him d without cause.

4 And Satan answered the Lord, & said, e Skin for skin, & all that euer a man hath, will he giue for his life.

5 But stretch now out thine hande, and touch his f bones and his flesh, *to see* if he will not blaspheme thee to thy face.

6 Then the Lorde said vnto Satan, Loe, he is in thine hand, but saue g his life.

a That is, the Angels, as Chap. 1. 6.

b Reade Chap. 1. 6.

Ezek. 14. 14. chap. 1. 1.

c He proueth Iobs integritie by this that he ceased not to feare God whē his plagues were grieuously vpon him.

d That is, when thou hadst nought against him, or when thou wast not able to bring thy purpose to passe.

e Hereby he meant that a mans owne skinne is dearer vnto him then another mans. f Meaning his owne person. g Thus Satan cāt goe no further in punishing, then God hath limitted him.

7 ¶ So Satã departed from the presence of the Lorde, and smote Iob with sore [h] boiles, from the sole of his foote vnto his crowne.

8 And he tooke a [i] potsharde to scrape him, and he sate downe among the ashes.

9 Then saide his [k] wife vnto him, Doest thou [l] continue yet in thine vprightnesse? [m] Blaspheme God, and die.

10 But he sayde vnto her, Thou speakest like a foolish woman: what? shall we receiue good at the hande of God, and not [n] receiue euil? In al this did not Iob sinne with his [o] lippes.

11 Now when Iobs three [p] friends heard of all this euill that was come vpon him, they came euery one from his own place, *to wit*, Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite: for they were agreed together to come to lament with him, and to comfort him.

12 So when they lift vp their eyes a farre off, they knewe him not: therefore they

h This sore was most vehement, wherew also God plagued the Egyptians, Exod. 9. 9. and threatneth to punish the rebellious people, Deut. 28. 17. so that this tentation was most grieuous: for if Iob had measured Gods fauor by the vehemencie of his disease, he might haue thought that God had cast him off.

i As destitute of all other helpe and meanes, and wonderfully afflicted with the sorrowe of his disease.

k Satan vseth the same instrument against Iob, as he did against Adam.

l Meaning, what gainest thou to serue God, seeing he thus plagueth thee as though he were thine enemie? This is the most grieuous tentation of the faithfull, when their faith is assailed, and when Satan goeth about to perswade them, that they trust in God in vaine.

m For death was appointed to the blasphemer, and so he meant that he shoulde be soone rid out of his paine.

n That is, to be patient in aduersitie, as we reioyce, when he sendeth prosperitie, and so to acknowledge him to bee both mercifull and iust.

o He so brideled his affections, that his tongue through impatiencie did not murmure against God.

p Which were men of authoritie, wise and learned, and as the Septuagint write, Kings, and came to comfort him, but when they sawe howe he was visited, they conceiued an euill opinion of him, as though he had bene but an hypocrite, and so iustly plagued of God for his sinnes.

lift vp their voyces and wept, & euery one of them rent his garment, and sprinkled q dust vpon their heades towarde the heauen.

13 So they sate by him vpon the grounde seuen dayes, and seuen nightes, and none spake a worde vnto him: for they sawe, that the griefe *was* very r great.

q This was also a ceremonie, which they vsed in those coũtries, as the rending of their clothes in signe of sorowe, &c.

r And therefore thought that he woulde not haue hearkened to their counsell.

CHAP. III.

1 *Iob complaineth and curseth the day of his birth.* 11 *He desireth to die, as though death were the ende of all mans miserie.*

AFterward a Iob opened his mouth, & b cursed his day.

2 And Iob cryed out, and said,

3 Let the day c perish, wherein I was borne, & the night whẽ it was said, There is a man childe conceiued.

4 Let that day be darknesse, let not God d regarde it from aboue, neither let the light shine vpon it,

5 *But* let darkenesse, and the e shadowe of death staine it: let the cloude remaine vpon it, and let them make it fearfull as a bitter day.

6 Let darkenes possesse that night, let it not be ioyned vnto the dayes of the yere, nor let it come into the count of the moneths.

7 Yea, desolate be that night, and let no ioy be in it.

a The seuen dayes ended, Chap. 2. 13.

b Here Iob beginneth to feele his great imperfection in this battell betwene the spirit & the flesh, Rom. 7. 18, and after a manner yeldeth, yet in the ende he getteth victorie, though he was in the meane time greatly wounded.

c Mẽ ought not to be weariz of their life, and curse it, because of the infirmities that it is subiect vnto, but because they are ginen to sinne and rebellion against God.

d Let it be put out of the number of dayes, and let it not haue the light of the sunne to separate it from the night.

e That is, the most obscure darkenesse, which maketh them afrayde of death, that are in it.

8 Let them that curse the day, (being f ready to renewe their morning) curse it.

9 Let the starres of that twilight be dimme through darkenesse of it: let it looke for light, but haue none: neither let it g see "the dawning of the day,

10 Because it shut not vp the doores of my *mothers* wombe: nor hid sorowe from mine eyes.

11 h Why dyed I not in the birth? or why died I not, when I came out of the womb?

12 Why did the knees preuent me? and why did I sucke the breastes?

13 For *so* should I nowe haue i lien and bene quiet, I should haue slept then, *and* bene at rest,

14 With the Kings and counsellers of the earth, which haue builded them selues k desolate places:

15 Or with the princes that had golde, & haue filled their houses with siluer.

16 Or *why* was I not hid, as an vntimely birth, *either* as infãts, *which* haue not seene the light?

17 The wicked l haue there ceased from *their* tyrannie, and there they that laboured valiantly, are at rest.

18 The m prisoners rest together, *and* heare not the voyce of the oppressour.

19 There are small and great, and the seruant *is* free from his master.

f Which curse the day of their birth, let them lay that curse vpõ this night.

g Let it be alwayes night, & neuer see day.

"*Ebr. the eye liddes of the morning.*

h This and that which followeth declareth that when man giueth place to his passions, he is not able to stay nor keepe measure, but runneth headlong into all euill, except God call him backe.

i The vehemẽcie of his afflictions made him to vtter these wordes, as though death were the end of all miseries, and as if there were no life after this, which he speaketh not as though it were so, but the infirmities of his flesh caused him to brast out into this errour of the wicked.

k He noteth the ambition of them, which for their pleasure, as it were, change the order of nature, and builde in most barren places, because they woulde hereby make their names immortall.

l That is, by death the crueltie of the tyrants hath ceased.

m All they that suffeine any kinde of calamitie and miserie in this worlde; which he speaketh after the iudgement of the flesh.

20 Wherefore

20 Wherefore is the the light giuen to him that is in miseries? & [n] life vnto the that haue heauy hearts?
21 Which long for death, and if it come not, they would euen searthe it more then treasures:
22 Which ioy for gladnes *and* reioyce, when they can finde the graue.
23 *Why is the light giuen* to the mã whose way is [o] hid, & whom God had hedged in?
24 For my sighing cõmeth before I eate, & my rorings are powred out like [y] water.
25 For the thing I [p] feared, is come vpõ me, and the thing that I was afrayde of, is come vnto me.
26 I had no peace, neither had I quietnes, neither had I rest, [q] yet trouble is come.

n He sheweth that [y] benefites of God are not cõfortable, except the heart be ioyfull, & the conscience quieted.
o That seeth not howe to come out of his miseries, because he dependeth not on Gods prouidence.
p In my prosperitie I looked euer for a fal, as is come now to passe.
q The feare of troubles that should ensue, caused my prosperitie to seeme to me as no thing, and yet I am not exempted from trouble.

5 *Job is reprehended of impatiencie*, 7 *And vniustice*, 17 *And of the presumption of his owne righteousnesse.*

THen Eliphaz [y] Temanite answered, and said,
2 If we assay to commune with thee, wilt thou be grieued? but [a] who can withholde himselfe from speaking?
3 Behold, thou hast taught many, and [b] hast strengthened the weary handes.
4 Thy wordes haue confirmed him that was falling, and thou hast stregthened the weake knees.
5 But now it is come vpon thee, & thou art grieued: it toucheth thee, and thou art troubled.
6 Is not this thy [c] feare, thy confidence, thy

a Seeing thine impaciencie.
b Thou hast cõforted others in their afflictions, and canst not now comfort thy selfe.
c Thus he concludeth [y] Iob was but an hypocrite, & had no true feare & not trust in God

thy patience, and the vprightnes of thy wayes?

7 Remember, I pray thee: who *euer* perished being an[d] innocēt? or where were the vpright destroyed?

8 As I haue seene, they that [e] plowe iniquitie, & sow wickednes, reape the same.

9 With the [f] blast of God they perish, & with the breath of his nostrels are they consumed.

10 The roring of the [g] Lion, & the voyce of the Lionesse, and the teeth of the Lions whelpes are broken.

11 The Liō perisheth for lacke of pray, & the Lions whelpes are scattered abroade.

12 But a thing was brought to mee [h] secretly, and mine eare hath receiued a litle thereof.

13 In the thoughtes of the visions of the night, when sleepe falleth on man,

14 Feare came vpon me, & dread which made all my bones [i] to tremble.

15 And the winde passed before me, and made the heares of my flesh to stand vp.

16 *Then* stoode *one*, and I knewe not his face: an image *was* before mine eies, *and* in [k] silence heard I a voyce, *saying*,

17 Shall man be more [l] iust then God? or shall a man be more pure then his maker?

d He concludeth that Iob was reproued, seeing that God handled him so extremely, which is the argument that the carnal men make against ỳ childre of God.

e They that do euill, cannot but receiue euill.

f He sheweth ỳ God needeth no great preparation to destroy his enemies: for he can do it with the blast of his month.

g Though men according to their office do not punish tyrants (whom for their cruelties he compareth to Lions and their children to their whelps) yet God both is able, and his iustice will punish them.

h A thing that I knewe not before, was declared vnto me by vision: that is, that whosoever this keeth him selfe iust, shalbe found a sinner, when he commeth before God.

i In these visions which God sheweth to his creatures, there is euer a certaine feare ioyned, that the autoritie thereof might be had in greater reuerence.

k When all things were quiet, or when the feare was somewhat asswaged, as God appeared to Eliah, 1. King. 19. 12.

l He proueth that if God did punish the innocent, the creature should be more iust then the Creator, which were a blasphemie.

18 Beholde, he found no stedfastnesse in his seruants, and laide follie vpō his [m] Angels.
19 How much more in them that dwel in houses of [n] clay, whose foundatiō is in the dust, which shalbe destroyed before the moth?
20 They bee destroyed from [o] the morning vnto the euening: they perish for euer, [p] without regard.
21 Doeth not their dignitie go away with them? do they not die, and that without [q] wisedome?

m If God finde imperfection in his Angels, whē they are not maintained by his power, how much more shal he lay follie to mans charge, when he would iustifie himselfe against God?
n That is, in this mortal body, subiect to corruption, 2.Cor.5.1.
o They see death continually before their eyes, and daily approching toward them. p No man for all this doeth consider it. q That is, before that any of them were so wise as to thinke on death.

1. 2 *Eliphas sheweth the difference betweene the children of God and the wicked.* 3 *The fall of the wicked.* 9 *Gods power who destroyeth the wicked, and deliuereth his.*

CAll nowe, if any will [a] answere thee, and to which of the Saintes wilt thou turne?
2 Doubtlesse [b] anger killeth the foolish, and enuie slayeth the idiote.
3 I haue seene the [c] foolish well rooted, & suddenly I [d] cursed his habitatiō, *saying*,
4 His [e] childrē shalbe farre frō saluatiō, and they shalbe destroyed in § [f] gate, and none shall deliuer them.

a He willeth Iob to consider the example of all them that haue liued or do liue godly, whether any of them be like vnto him in raging against God as he doeth.
b Murmuring against God in afflictions increaseth the paine, and vtereth mans folly.
c That is, the sinner that hath not the feare of God.
d I was not mooued with his prosperitie, but knew that God had cursed him and his.
e Though God sometime suffer the fathers to passe in this world, yet his iudgements will light vpon their wicked children.
f By publique iudgement they shalbe condemned, and none shall pitie them.

5 The

5 The hungrie shall eate vp his harueſt: yea, they ſhall take it from among the [g] thornes, & the thirſtie ſhall drinke vp their ſubſtance.
6 For miſerie commeth not forth of the duſt, [h] neither doeth affliction ſpring out of the earth.
7 But man is borne vnto [i] trauayle, as the ſparkes flie vpward.
8 But I would inquire [k] at God, & turne my talke vnto God:
9 Which [l] doth great things & vnſearchable, & marueilous things without nõber.
10 He [m] giueth rayne vpon the earth, & powreth water vpon the ſtreetes,
11 And ſetteth vp on hie them that bee low, that the ſorowfull may be exalted to ſaluation.
12 He ſcattereth the deuices of ye craftie: ſo that their handes cannot accompliſh ye which they do enterpriſe.
13 * He taketh the wiſe in their craftines, and the counſell of the wicked is made fooliſh.
14 They meete with [n] darkenes in the day time, and [o] grope at noone day, as in the night,
15 But hee ſaueth the [p] poore from the ſword, from their [q] mouth, and from the hand of the violent man,
16 So that ye poore hath *his* hope, but ini-

g Though there be but two or three eares left in the hedges, yet these shalbe taken from him.
h That is, the earth is not ye cause of barrennesse and mans miserie, but his owne sinne.
i Which declareth that sinne is euer in our corrupt nature: for before sinne it was not subiect to payne & affliction.
k If I suffred as thou doest, I wou'd seeke vnto God.
l He counselleth Iob to humble himselfe vnto God, to whom all creatures are subiect, and whose workes declare that man is inexcusable, except he glorifie God in all his workes.
m He sheweth by particular examples, what the workes of God are. 1. Corinth. 3. 19.
n In things plaine and euident they shewe themselues fooles in steade of wyse men.
o This declareth that God punisheth the worldly wyse, as he threatned, Deut. 28. 29.
p That is, he that humbleth him selfe before God.
q He compareth the slaunder of the wicked to sharpe swordes.

quitie

quitie shall [r] stop her mouth.
17 Behold, blessed *is* the man whom God correcteth: therefore refuse not thou the chastising of the Almightie.
18 For he maketh the woũde, & bindeth it vp: he smiteth, & his hands make whole.
19 He shall deliuer thee [s] in sixe troubles, and in the seuenth the euill shall not touch thee.
20 In famine hee shall deliuer thee from death: & in battel from the power of the sworde.
21 Thou shalt be hid from the scourge of the tongue, & thou shalt not be afrayde of destruction when it commeth.
22 *But* thou shalt [t] laugh at destruction and dearth, and shalt not be afraide of the beast of the earth.
23 For the stones of the fielde [u] shalbe in league with thee, & the beasts of the field shalbe at peace with thee.
24 And thou shalt knowe, [y] peace *shalbe* in thy tabernacle, & thou shalt visite thine habitation, and shalt not [x] sinne.
25 Thou shalt perceiue also, [y] thy seede *shalbe* great, & thy posteritie as the grasse of the earth.
26 Thou shalt goe to thy graue in [y] a full age, as a ricke *of corne* cõmeth in due season *into the barne*.
27 Lo, [z] thus haue we enquired of it, & so it is, heare this and know it for thy selfe.

r If the wicked be compelled at Gods workes to stoppe their mouths, much more they that professe God.
s He will sende trouble after trouble, that his children may not for one time, but continually trust in him: but they shal haue a comfortable issue, euen in the greatest and the last, which is here called the seuenth.
t Whereas the wicked lament in their troubles, thou shalt haue occasion to reioyce.
u When we are in Gods fauour, all creatures shall serue vs.
x God shall so blesse thee, that thou shalt haue occasion to reioyce in all things, and not to be offended.
y Though the

childrẽ of God haue not alwayes this promise performed, yet God doth recompense it otherwise to their aduantage. z We haue learned these poynts by experience, that God punisheth not the innocent, that man can not compare in iustice with him, that the hypocrites shall not long prosper, and that the affliction which man sustaineth, commeth for his owne sinne.

CHAP. VI.

1 *Job answereth, that his paine is more grieuous then his fault.* 8 *He wisheth death.* 14 *He complayneth of his friendes.*

BVt Iob answered, and sayd,
2 Oh ỳ my griefe were wel weighed, and my miseries were layde together in the [a] balance.
3 For it would be nowe heauier then the sande of the sea: therefore my wordes are [b] swallowed vp.
4 For the arrowes of the Almightie *are* in me, the venime whereof doth drinke vp my spirit, *and* the terrors of God [c] fight against me.
5 Doeth the [d] wilde asse bray when he hath grasse? or loweth the oxe when hee hath fodder?
6 That which is [e] vnsauery, shall it bee eaten without salt? or is there any taste in the white of an egge?
7 Such thinges as my soule refused to touch, as *were* sorowes, are my meate.
8 Oh that I might haue my [f] desire, and that God would graunt me the thing that I long for!
9 That is, that God would destroy me: ỳ he would let his hand go, and cut me off.
10 Thẽ should I yet haue cõfort, (though I burne [w] sorowe, let him not spare) [g] because I haue not denied the wordes of the Holie one.
11 What power haue I that I should endure?

a To knowe whether I complayne without inst cause.
b My griefe is so great, that I lacke wordes to expresse it.
c Which declareth that he was not onely afflicted in body, but wounded in conscience which is the greatest battell that the faithfull can haue.
d Think you that I cry without cause, seeing the brute beastes doe not complayne whẽ they haue what they would?
e Can a mans taste delite in that that hath no sauour? meaning, that none take pleasure in afflictiõ, seeing they can not away with things that are vnsauery to the mouth.
f Herein he sinneth double, both in wishing through impatiencie to die, and also in desiring of God a thing which was not agreeable to his will.
g That is, let me die at once, before I come to distrust in Gods promise through mine impatiencie.

dure? or what is mine [h] ende, if I shoulde prolong my life?
12 Is my strength the strength of stones? *or* is my flesh of brasse?
13 Is it not so, ȳ there is in me no [i] helpe? and that ‖ strength is taken from me?
14 He that is in miserie, ought to be comforted of his neighbour: but men haue forsaken the feare of the Almightie.
15 My brethren haue deceiued me as a [k] brooke, *and* as the rising of the riuers they passe away.
16 Which are blackish with yce, *and* wherein the snowe is hid:
17 But in time they are dryed vp with heate *and* are consumed: & when it is hot, they faile out of their places,
18 *Or* they depart from their way and course, *yea*, they vanish and perish.
19 They that goe to Tema, [l] considered them, *and* they that goe to Sheba, wayted for them.
20 *But* they were confounded: when they hoped, they came thither and were ashamed.
21 Surely nowe are ye *like* [m] vnto it: ye haue seene *my* fearefull plague, and are afrayde.
22 Was it because I said, Bring vnto me? or giue a rewarde to me of your [n] substance?
23 And deliuer me fro the enemies hād, or ransome me out of ȳ hand of tyrants?

h He feareth lest he shoulde be brought to inconueniences, if his sorowes shoulde continue.
i Haue I not sought to helpe my self as much as was possible? ‖ *Or, wisedome, or lawe.*
k He compareth those friendes which comfort vs not in miserie, to a brooke, which in sommer whē we neede waters, is drie, in winter is harde frosen, and in the time of rayne, when we haue no neede, ouerfloweth with water.
l They that passe thirby to go into ȳ whole countreys of Arabia, thinke to finde water there, to quēch their thirst, but they are deceiued.
m That is, like to this brooke, which deceiueth them, that thinke to haue water there in their neede, as I looked for consolation at your handes.
n He toucheth the worldlings, which for no necessitie will giue part of their goods, and much more these men, which woulde not giue him comfortable wordes.

24 Teach me, & I will o hold my tongue: and cause me to vnderstand, wherein I haue erred.

25 How pstedfast are the wordes of righteousnesse? and what can any of you iustly reproue?

26 Doe ye imagine to reproue q wordes, that the talke of the afflicted shoulde be as the winde?

27 Ye make your wrath to fall vpon the fatherlesse, and dig a pit for your friend.

28 Nowe therfore be content to r looke vpon me: for I will not lye before your face.

29 Turne, I pray you, let there be none iniquitie: returne, I say, *and ye shall see* yet my righteousnes in that behalfe. Is there iniquitie in my tongue? doeth not my mouth feele sorowes?

o Shewe me wherein I haue erred, and I will confesse my fault.

p He that hath a good conscience, doeth not shrinke at the sharpe words or reasonings of others, except they be able to perswade him by reason.

q Do you cauil at my wordes, because I should be thought to speak foolishly, which am nowe in miserie?

r Consider whether I speake as one that is driuen to this impatiencie through very sorowe, or as an hypocrite, as you condemne me.

CHAP. VII.

1 *Job sheweth the shortnes and miserie of mans life.*

IS there not an appointed time to man vpon earth? and *are not* his dayes as the dayes of an a hireling?

2 As a seruant longeth for the shadowe, and as an hireling looketh for *the ende* of his worke,

3 So haue I had as an inheritance the b moneths of vanitie, and paineful nights haue bene appointed vnto me.

4 If I layed me downe, I said, When shal I arise? and measuring the euening, I am euen full with tossing to and fro vnto the dawning of the day.

a Hath not an hired seruant some rest and ease? thē in this my continuall torment I am worse then an hireling.

b My sorowe hath continued from moneth to moneth, and I haue looked for hope in vaine.

5 My

5 My flesh is [c] clothed with wormes and filthinesse of the dust: my skinne is rent, & become horrible.
6 My dayes are swifter then [d] a weauers shittle, and they are spent without hope.
7 Remember that my life is but a winde, *and that* mine eye shall not returne to see pleasure.
8 The eye that hath seene me, shall see me no more: thine eyes *are* vpon me, and I shall be no longer.
9 [e] *As* the cloude vanisheth and goeth away, so he that goeth downe to ỳ graue, shall [f] come vp no more.
10 He shall returne no more to his house, neither shal his place know him any more.
11 Therefore I wil not [g] spare my mouth, *but* will speake in the trouble of my spirit, *and* muse in the bitternes of my mouth.
12 Am I a sea [h] or a whalefish, that thou keepest me in warde?
13 Whē I say, My couch shal relieue me, *and* my bed shall bring *comfort* in my meditation,
14 Then feareſt thou me [i] with dreames, and astonisheſt me with visions.
15 Therfore my soule [k] chuseth rather to be strāgled, & to die, thē *to be in* my bones.
16 I abhorre it, I shall not liue alway: [l] spare me thē, for my daies *are* but vanity.
17 What is man, ỳ thou [m] doest magnifie

c This signifieth that his disease was rare and most horrible.
d Thus he speaketh in respect of the brenitie of mans life, which passeth without hope of returning: in consideration whereof, he desireth God to haue compassion on him.
e If thou behold me in thine anger, I shall not be able to stand in thy presence.
f Shall no more enioy this mortall life.
g Seeing I can by none other meanes comfort my selfe, I will declare my griefe by words: & thus he speaketh as one ouercome with griefe of minde.
h Am not I a poore wretch? what needest

thou then to laye so much paine on me? i So that I can haue no rest, night nor day. k He speaketh as one ouercome with sorowe, and not of iudgement, or of the examination of his faith. l Seeing my terme of life is so short, let me haue some rest and ease. m Seeing that man of him selfe is so vile, why doest thou giue him that honour to contende against him? Iob vseth all kindes of persuasion with God, that he might stay his hande.

him, and that thou setteſt thine heart vpon him?

18 And doeſt viſite him euery morning, and trieſt him euery moment?

19 How long will it be *yet* thou depart frō me? thou wilt not let me alone whiles I may ſwallow my ſpettle.

20 I haue [n] ſinned, what ſhall I doe vnto thee? O thou preſeruer of men, why haſt thou ſet me *as a marke* againſt thee, ſo that I am a burthen vnto my ſelfe?

21 And why doeſt thou not pardō my treſpas? & take away mine iniquitie? for now ſhal I ſleepe in the duſt, and if thou ſeekeſt me in the morning, I ſhall [o] not be *found*.

n After all tentations ſayth hee haſteth forth, and leadeth Iob to repentance: yet it was not in ſuch perfection, that hee couldе bridle himſelfe from reaſoning with God, becauſe ẏ he ſtill tried his ſayth.

o That is, I ſhal be dead.

CHAP. VIII.

1 *Bildad ſheweth that Job is a ſinner, becauſe God puniſheth the wicked, and preſerueth the good.*

THen anſwered Bildad the Shuhite, & ſayd,

2 How long wilt thou talke of theſe things? and how long ſhall the wordes of thy mouth [a] *be as* a mightie winde?

3 Doth God peruert iudgement? or doeth the Almightie ſubuert iuſtice?

4 If thy ſonnes haue ſinned againſt him, and hee hath ſent them into the place of their [b] iniquitie,

5 *Yet* if thou [c] wilt early ſeeke vnto God, and pray to the Almightie,

6 If thou be pure and vpright, then ſurely hee will awake vp vnto thee, and hee will make the habitation of thy righteouſneſſe proſperous.

a He declareth that their words which would diminiſh any thing from the iuſtice of God, is but as a poffe of wind that vaniſheth away.

b That is, hath rewarded them according to their iniquitie: meaning, that Iob ought to be warned by the example of his childrē, that he offend not God.

c That is, if thou turne betime, whiles God calleth thee to repentance.

7 And

7 And though thy beginning [d] be ſmall, yet thy latter end ſhal greatly encreaſe.
8 [e] Inquire therefore, I pray thee, of the former age, and prepare thy ſelfe to ſearch of their fathers.
9 (For we are but [f] of yeſterday, and are ignorant: for our dayes vpon earth *are* but a ſhadowe)
10 Shal not they teach thee *and* tell thee, and vtter the wordes of their heart?
11 Can a [g] ruſh growe without mire? or can the graſſe grow without water?
12 Though it were in greene *and* not cut downe, yet ſhal it wither before any other herbe.
13 So *are* the paths of all that forget God, and the hypocrites hope ſhall periſh.
14 His confidence alſo ſhalbe cut off, and his truſt *ſhalbe as* the houſe of a [h] ſpider.
15 He ſhall leane vpon his houſe, but it ſhall not ſtand: he ſhall holde him faſt by it, yet ſhall it not endure.
16 The [i] *tree* is greene before the ſunne, and the branches ſpread ouer the garden thereof.
17 The rootes therof are wrapped about the fountaine, *and* are folden *about* the houſe of ſtones.
18 If *any* plucke it from his place, and it [k] deny, *ſaying*, I haue not ſeene thee,
19 Behold, it wil reioyce [l] by this meanes, that it may grow in another molde.
20 Behold, God will not caſt away an vp-

d Though the beginnings be not ſo pleaſant, as thou wouldſt deſire, yet in the ende thou ſhalt haue ſufficient occaſion to content thy ſelfe.
e He willeth Iob to examine all antiquitie, & hee ſhall find it true which he here ſayth.
f Meaning, that it is not ynough to haue the experience of our ſelues, but to be confirmed by the examples of them that went before vs.
g As a ruſh can not grow without moyſtnes, ſo cannot the hypocrite, becauſe hee hath not fayth, which is moiſtened with Gods Spirit.
h Which is to day, and to morrowe ſwept away.
i He compareth the iuſt to a tree, which although it be remoued out of one place vnto another, yet flouriſheth: ſo the afflicion of the godly turneth to their profite.
k That is, ſo that there remaine nothing there to proue whether the tree had growne there or no.
l To be planted in another place, where it may grow at pleaſure.

right man, neither wil he take the wicked by the hand,
21 Till hee haue filled thy mouth with [m] laughter, and thy lips with ioy.
22 They that hate thee, shall bee clothed with shame, and the dwelling of ỳ wicked shall not *remaine*.

m If thou be godly, he will giue thee occasion to reioyce, and if not, thine affliction shall increase.

CHAP. IX.

1 *Iob declareth the mighty power of God, & that mans righteousnesse is nothing.*

THen Iob answered, and sayd,
2 I know verely that it is so: for how should man *compared* vnto God, bee [a] iustified?
3 If he would despute with him, he could not answere him one thing of a [b] thousand.
4 He is wise in heart, & mighty in strēgth: who hath bene fierce against him & hath prospered?
5 He remoueth the moũtains & they feele not whē he ouerthroweth thē in his wrath.
6 Hee [c] remooueth the earth out of her place, and the pillars thereof doe shake.
7 He cōmandeth ỳ sunne, & it riseth not: he closeth vp the starres, as vnder a signet.
8 He himselfe alone spreadeth out ỳ heauens, & walketh vpō the height of the sea.
9 He maketh *the starres* [d] Arcturus, Orion, and Pleiades, & the climates of the South.
10 He doth great things, & vnsearchable: yea, marueilous things without nomber.
11 Lo, whē he goeth [e] by me, I see him not: & when he passeth by, I perceiue him not.

a Iob here answereth to that point of Eliphaz & Bildads oration, touching the iustice of God and his innocencie, confessing God to be infinite in iustice, and man to be nothing in respect.
b Of a thousande thi gs, which God could lay to his charge, man can not answere him one.
c He declareth what is the infirmitie of man by the mightie & incōprehensible power ỳ is in God, shewing what he could do, if he would set foorth his power.
d These are the names of certaine starres, wherby he meaneth ỳ al starres both knowen & vnknowen are at his appointment. e I am not able to cōprehend his works, which are common, & dayly before mine eyes, much lesse in those things, which are hid and secrete.

12 Beholde,

12 Beholde, when he taketh a pray, [f] who can make him to restore it? who shall say vnto him, What doest thou?
13 God [g] wil not withdraw his anger, and the most mightie helpes [h] do stoupe vnder him.
14 Howe much lesse shall I answere him? or how should I find out [i] my wordes with him?
15 For though I were iust, yet could I [k] not answere, *but* I would make supplication to my Iudge.
16 If I [l] cry, & he answere me, *yet* would I not beleeue, that he heard my voyce.
17 For he destroyeth me with a tempest, and woundeth me [m] without cause.
18 He wil not suffer me to take my breath, but filleth me with bitternesse.
19 If *we speake* of strength, beholde, he is [n] strong: if *we speake* of iudgemēt, who shall bring me in to pleade?
20 If I would iustifie my selfe, mine owne mouth shal condemne me. [o] if I would be perfite, he shall iudge me wicked.
21 *Though* I were perfite, *yet* I knowe not my soule: *therefore* abhorre I my life.
22 This is one point: therefore I said, He destroyeth the [p] perfite and the wicked.

f He sheweth that when God doeth execute his power, he doeth it iustly, forasmuch as none can controule him.
g God will not be appeased for ought that man can lay for himselfe for his iustification.
h That is, all the treasons that men can lay to approue their cause.
i How shoulde I bee able to answere him by eloquence? whereby he noteth his friends, that albeit they were eloquēt in talke, yet they tooke not in heart that which they spake.
k Meaning, in his owne opinion, signifying, that man will sometime flatter himselfe to bee righteous, which before God is abomination.
l While I am in my pangues, I cannot but brast forth into many inconueniences, although I knowe still that God is iust.
m I am not able to feele my sinnes so great, as I feele the weight of his plagues: and this he speaketh to condemne his dulnesse, and to iustifie God.
n After he hath accused his owne weakenesse, he continueth to iustifie God and his power.
o If I would stand in mine owne defence, yet God hath iust cause to condemne me, if he examine mine heart, and conscience.
p If God punish according to his iustice, hee will destroy aswell them that are counted perfite, as them that are wicked.

23 If the scourge should suddenly [q] slaie, shoulde *God* [r] laugh at the punishment of the innocent?

24 The earth is giuen into the hand of the wicked: he [s] couereth the faces of the iudges thereof: if not, where [t] is hee? or who is hee?

25 My dayes haue bene more swift then a poste: they haue fled, and haue seene no good thing.

26 They are passed *as* with the most swift shippes, and as the eagle that flyeth to the pray.

27 If [u] I say, I will forget my complaint, I will ease from my wrath, & comfort me,

28 *Then* I am afraied of all my sorowes, knowing that thou wilt not iudge mee innocent.

29 *If* I be wicked, why [x] labour I thus in vaine?

30 If I [y] washe my selfe with snow water, and purge mine handes most cleane,

31 Yet shalt thou plunge me in the pit, & mine owne [z] clothes shall make me filthie.

32 For he is not a man as I am, [a] I shoulde answer him, *if* we come together to iudgement.

33 Neither is there any vmpire [a] might lay his hand vpon vs both.

34 Let him take his rod away from me, & let not his feare astonish me:

35 *Then* will I speake, and feare him not: [b] *but* because I am not so, I hold me still.

q To wit, the wicked.

r This is spoken according to our apprehension, as though he would say, If god destroy but the wicked, as Chap. 5. 3. why should he suffer the innocents to be so long tormented by them?

s That they can not see to doe iustice.

t That can shew the contrarie?

u I thinke not to fal into these affections, but my sorrowes bring me to these manifold infirmities, and my conscience condemneth me.

x Why doeth not God destroy me at once? thus hee speaketh according to the infirmitie of the flesh.

y Though I seeme neuer so pure in mine owne eyes, yet all is but corruption before God

z Whatsoever I woulde vse to couer my filthines with, shall disclose mee so much more.

a Which might make an accorde betwene God and me, speaking of impaciencie, and yet confessing God to be iust in punishing him.

b Signifying that Gods iudgements keepe him in awe.

CHAP.

1 *Job is wearie of his life, and setteth out his fragilitie before God.* 20 *He desireth him to stay his hand.* 22 *A description of death.*

MY soule is cut off [a] though I liue: I will leaue my [b] complaint vpon my selfe, *and* wil speake in the bitternes of my soule.
2 I vil say vnto God, [c] Condemne me not: shew me, wherfore thou contendest w̄ me.
3 Thinkest thou it [d] good to oppresse me, *and* to cast off the [e] labour of thine hãds, & to fatour the [f] counsell of the wicked?
4 Hast thou [g] carnall eies? or doest thou see as man seeth?
5 Are thy dayes as mans [h] dayes? or thy yeeres as the time of man,
6 That thou inquirest of mine iniquitie, & searchest out my sinne?
7 Thou knowest that I cannot doe [i] wickedly for none can deliuer mee out of thine land.
8 Thine [k] hands haue made me, & facioned me wholy round about, and wilt thou destroy me?
9 Remember, I pray thee, that thou hast made me as [l] the clay, and wilt thou bring me into dust againe?
10 Hast thou not powred me out as milk? and tumed me to cruds like cheese?
11 Thou hast clothed me with skin and flesh, and ioyned me together with bones and sinewes.

a I am more like to a dead man, then to one that liueth.
b I wil make an ample declaration of my torments, accusing my self, and not God.
c He would not ỳ God should procede against him by his secret iustice, but by the ordinary meanes that he punisheth others.
d Is it agreeable to thy iustice to doe me wrong?
e Wilt thou be without compassion?
f Wilt thou gratifie the wicked and condemne mee?
g Doest thou this of ignorance?
h Art thou inconstant and changeable, as the times, to day a friend, to morrowe an enemie?
i By affliction thou keepest me as in a prison, and restraineſt mee from doing euill, neither an any set me at libertie.
k In these eight verses following hee describeth the mercie of God in the wonderfull creation of man: and hereon groundeth that God should not shewe himselfe rigorous against im.
l As brittell as a pot of clay.

12 Thou hast giuen me life, & [m] grace: and thy [n] visitation hath preserued my spirit.
13 Though thou hast hid these things in thine heart, *yet* I knowe [o] that it is so with thee.
14 If I haue sinned, the thou wilt streightly looke vnto mee, and wilt not holde mee giltles of mine iniquitie.
15 If I haue done wickedly, wo vnto me: if I haue done righteously, I will not [p] lift vp mine head, being full of confusion because I see mine affliction.
16 But let it increase: hunt thou me as a lyon: returne & shew thy self [q] marueilous vpon me.
17 Thou renuest thy plagues against me, and thou increasest thy wrath against me: [r] chaunges and armies *of sorowes* are against me.
18 Wherefore then hast thou brought mo out of the wombe? Oh that I had perished, and that none eye had seene me!
19 *And* that I were as I had not beie, *but* brought from the wombe to the graue.
20 Are not my dayes fewe? let him [s] cease, *and* leaue off from me, that I may take a litle comfort.
21 Before I go & shal not [t] returne, *euen* to the land of darknes and shadow of death:
22 Into a land, *I say*, darke as darknes is selfe, *and* into the shadow of death, where

m That is, reason and vnderstanding, & many other gifts whereby man excelleth all earth'y creatures.
n That is, thy fatherly care and prouidence, whereby thou preserueſt me, and without the which I should perish streightway.
o Though I be not fully able to comprehend these things, yet I must needs confesse that it is so.
p I will alway walke in feare and humiltie, knowing that none is iust before thee.
q Iob being sore assaulted in this battell betwene the flesh and the spirit, brasteth out into these affections, wishing rather short dayes then long paine. r That is, diuersitie of diseases and in great abũdance, shewing that God hath infinite meanes to punish man. s Hee wisheth that God woulde leaue off his affliction, considering his great miserie and the breuitie of his life. t Hee speaketh thus in the person of a sinner, that is ouercome with passions and with the feeling of Gods iudgements, and therefore cannot apprehend in this state the mercies of God and comfort of the resurrection.

is none [u] order, but the light *is there* as darkenesse.

u No distinction betweene light and darknesse, but where all is verie darkenesse it selfe.

CHAP. XI.

1 *Iob is vnrustly reprehended of Zophar.* 7 *God is incomprehensible.* 14 *He is merciful to the repentant.* 18 *their assurance that liue godly.*

THen answered Zophar the Naamathite, and sayd,

2 Should not the multitude of words be answered? or should a great [a] talker be iustified?

3 Shoulde men holde their peace at thy lies? and when thou mockest *others*, shall none make thee ashamed?

4 For thou hast sayde, [b] My doctrine is pure, and I am cleane in thine eyes.

5 But oh, that God would speake and open his lippes against thee!

6 That he might shew thee the [c] secretes of wisdom, how thou hast *deserued* double, according to right: know therefore ye God hath forgotten thee for thine iniquitie.

7 Canst thou by searching find out God? canst thou finde out the Almightie to *his* perfection?

8 The heauens are hie, what canst thou do? [d] it is deeper then the hell, howe canst thou know it?

9 The measure thereof is longer then the earth, and it is broader then the sea.

10 If he cut off and [e] shut vp, or gather together, who can turne him backe?

11 For he knoweth vaine men, and seeth

a Shoulde he persuade by his great talke, that he is iust?

b He chargeth Iob with this, that he should say, that ye thing which he spake was true, and that hee was without sinne in the sight of God.

c Which is, not to stand in justifying of thy selfe: he signifieth ye man will neuer be ouercome, whiles hee reasoneth with another, & therefore God must breake off the controuersie, and stop mans mouth.

d That is, this perfection of God, and if man be not able to comprehēd the height of the heauen, ye depth of hel, the length of the earth, the breadth of the sea, which are but creatures: how can he attaine to the perfection of the Creator?

e If God should turne the state of things, and establish a newe order in nature, who could controule him?

iniquitie, and him that vnderstandeth nothing.
12 Yet vaine man would be wise, though man *neuer* borne is like a wilde asse [f] colt.
13 If thou [g] prepare thine heart, and stretch out thine hands toward him:
14 If iniquitie be in thine [h] hande, put it farre away, and let no wickednes dwell in thy tabernacle.
15 Then truely shalt thou lift vp thy [i] face without spot, and shalt be stable, and shalt not feare.
16 But thou shalt forget *thy* miserie, and remember it as waters that are past.
17 Thine age also shall appeare more *cleare* then the noone day: thou shalt shine *and* be as the morning.
18 And thou shalt be bold, because there is hope: and thou shalt digge pittes, *and* shalt lie downe safely.
19 * For when thou takest thy rest, none shall make thee afraide: yea, many shall make sute vnto thee.
20 But the eyes [k] of the wicked shall faile, and their refuge shall perish, & their hope *shalbe* sorrowe of minde.

f That is, without vnderstanding: so that whatsoeuer gifies he hath afterwarde, come of God, & not of nature.
g If thou repent, pray vnto him.
h Renounce thine owne euil workes, and see that they offend not God, ouer whome thou hast charge.
i He declareth what quietnesse of conscience & successe in all things such shall haue, which turne to God by true repentance. *Leuit. 26. 5, 6.*
k He sheweth y contrary things shall come vnto them that doe not repent.

CHAP. XII.

1 *Iob accuseth his friendes of ignorance.* 7 *He declareth the might, and power of God,* 17 *And howe he changeth the course of thinges.*

THen Iob answered, and said,
2 In deede because that ye are the people *onely*, [a] wisedome must dye with you.
3 But I haue vnderstanding as well as you, and am not inferiour vnto you: yea, none knewe any thing, or couldе knowe but you.

a Because you feele not that which you speake, you thinke y whole standeth in wordes, and so flatter your selues as though

who knoweth not such things?
4 *I am [b] as one mocked of his neighbour, who calleth vpon God, & he [c] heareth him: ꝑ iust & the vpright is laughed to scorne.
5 [d] He that is ready to fall, is as a lampe despised in the opinion of the riche.
6 The tabernacles of robbers do prosper, and they are in safetie, that prouoke God, "whome God hath enriched with his hand.
7 Aske nowe the beastes, [e] and they shal teach thee, and the foules of the heauen, and they shall tell thee:
8 Or speake to the earth, and it shall shewe thee: or the fishes of the sea, and they shall declare vnto thee.
9 Who is ignorant of all these, but ꝑ the hand of the Lord hath made these?
10 In whose hand is the soule of euery liuing thing & the breath of all ‖ mankind.
11 Doeth not ꝑ eares [f] discerne ꝑ words? and the mouth taste meate for it selfe?
12 Among the [g] auncient is wisedome, & in the length of dayes is vnderstanding.
13 With him [u] wisedome and strength: he hath counsell and vnderstanding.
14 Behold, he wil breake downe, and it can not be built: he shutteth a man vp, & he can not be loosed.
15 Behold, he withholdeth the waters, &

Prouerb.14.3.
b He reproueth these his friends of two faults: the one, ꝑ they thought they had better knowledge the in deede they had, and the other ꝑ in stead of true consolation, they did deride and despise their friend in his aduersitie.
c The which neighbour being a mocker, & a wicked man, thinketh that no man is in Gods fauor but he, because he hath all things that he desireth.
d As the rich esteeme not a light, or torche that goeth out, so is he despised that falleth fro prosperitie to aduersitie.
" *Gho, to whome God hath broght in wisdo his bad.*
e He declareth to them that to all, and such as the very brute beastes doe daily teach. ‖ *Or. flesh.*
f He exhorteth them to be wise in iudging, and as well to knowe the right vse why God hath giuen them eares, as he hath done a mouth.
g Though men by age, and continuance of time attaine to wisedome, yet it is not comparable to Gods wisedome, nor able to comprehende his iudgements, wherein he answereth to that, which was alledged Chap.8.8.

they

they drie vp: but when hee sendeth them out, they destroy the earth.
16 With him *u* strength and wisdome: he
ỳ is deceiued, and that [b] deceiueth, are his.
17 He causeth the councellers to goe *as* spoiled, and maketh the iudges fooles.
18 [i] He looseth [k] the coller of kings, and girdeth their loynes with a girdle.
19 He leadeth away the princes *as* a pray, and ouerthroweth the mightie.
20 He taketh away the speach from the [l] faithfull *counsellers*, and taketh away the iudgement of the ancient.
21 He powreth contempt vpon princes, and maketh the strength of the mightie weake.
22 He discouereth the deepe places from *their* darkenes, and bringeth forth the shadow of death to light.
23 He [m] increaseth the people, & destroyeth them: he inlargeth the nations, and bringeth them in againe.
24 Hee taketh away the hearts of them that are the chiefe ouer the people of the earth, and maketh them to wander in the wildernes out of the way.
25 They grope in the darke without light: and he maketh them to stagger like a drúken man.

h He sheweth that there is no thing done in this world without Gods will, & ordinance: for els he should not be almightie.
i He taketh wisdome frõ them.
k He abateth the honour of princes, and bringeth them into the subiection of others.
l He causeth ỳ their wordes haue no credit, which is when he will punish sinne.
m In this discourse of Gods wonderfull workes, Iob sheweth ỳ what soeuer is done in this world, both in the order and change of things, is by God will and appointment: wherein he declareth that he thinketh wel of God, and is as able to set forth his power in wordes, as they that reasoned against, were.

CHAP. XIII.

1 *Iob compareth his knowledge with the experience of his friends.* 16 *The penitent shalbe saued, and the hypocrite condemned.* 20 *He praieth vnto God that he would not handle him rigorously.*

Lo,

Loe, mine eye hath seene all *this*: mine eare hath heard, and vnderstand it.
2 I know also as much as you know: I am not inferiour vnto you.
3 But I will speake to the Almightie, and I desire [a] to dispute with God.
4 For in deede ye forge lies, and all you are [b] physitions of no value.
5 Oh, that you would hold your tongue, ſ it might be imputed to you for wisdome!
6 Now heare my disputation, & giue eare to the arguments of my lips.
7 Will ye speake [c] wickedly for Gods *defence*, and talke deceitfully for his cause?
8 Wil ye accept his person? or wil ye contend for God?
9 Is it well that hee should seeke of you? will you make a lie for him, as one lieth for a man?
10 He will surely reproue you, if ye doe secretly accept any person.
11 Shall not his excellencie make you afrayd? and his feare fall vpon you?
12 Your [d] memories may be cõpared vnto ashes, *and* your bodies to bodies of clay.
13 Hold your tõgues in my presence, that I may speake, and let come vpon what wil.
14 Wherefore do I [e] take my flesh in my teeth, and put my soule in mine hand?
15 Loe, though he slay me, *yet* will I trust in him, and I will reproue my wayes in his sight.
16 He shall be my saluation also: for the [f] hypocrite shall not come before him.

a For although he knew that God had a iustice, which was manifest in his ordinarie working, and another in his secrete counsell, yet he would vtter his affection to God, because he was not able to vnderstand ſ cause why he did thus punish him.
b You doe not well apply your medicine to the disease.
c He condemneth their zeale which had no knowledge, neither regarded they to comfort him, but alway grated on Gods iustice, as though it was not euidently seene in Iob, except they had vndertakẽ the probation thereof.
d Your fame shall come to nothing.
e Is not this a manifest signe of mine affliction, & that I doe not cõplaine without cause, seeing that I am thus tormented as though I should teare mine owne flesh, & put my life in danger?
f Whereby he declareth that he is not an hypocrite as they charged him.

17 Heare diligently my words, & marke my talke.
18 Behold now: *If* I prepare me to iudgement, I know that I shalbe g iustified.
19 Who is he, that wil pleade h with me? for *if* I now holde my tongue, I i die.
20 But doe not these two things vnto me: then will I not hide my selfe from thee.
21 k Withdraw thine hand from me, and let not thy feare make me afrayde.
22 Then call thou, and I will answere: or let me speake, and answere thou me.
23 Howe many are l mine iniquities and sinnes? shew me my rebellio, & my sinne.
24 Wherefore hidest thou thy face, and takest me for thine enemy?
25 Wilt thou breake a leafe driuen to & fro? & wilt thou pursue the drie stubble?
26 For thou writest bitter things against me, & makest me to possesse m the iniquities of my youth.
27 Thou puttest my feete also in the n stockes, and lookest narowly vnto al my paths, and makest the print *thereof* in the o heeles of my feete.
28 Such one cõsumeth like a rottẽ thing, *and* as a garment that is mothe eaten.

g That is, cleared, and not cast off for my sinnes as you reason.
h To prove that God doth thus punish me for my sinnes.
i If I defende not my cause, every man will condemne me.
k He sheweth what these two things are.
l His pangs thus mone him to reason with God, not denying but that he had sinned: but he desired to vnderstãd what were his great sinnes that had deserued such rigor: wherein he offended, that he would knowe a cause of God why hee did punish him.
m Thou punishest me now for the faultes that I committed in my youth. n Thou makest me thy prysoner, and doest so presse me that I can not stirre lãd nor foote. o *Or, roots.*

CHAP. XIIII.

1 *Iob describeth the shortnes and miserie of the life of man.* 14 *Hope sustaineth the godly.* 22 *The condition of mans life.*

MAn a that is borne of a woman, is of short continuance, & ful of trouble.
2 He shooteth forth as a flower, & is cut

a Taking occasion of his adversaries words he describeth the state of mans life from his birth to his death.

is cut down: he vanisheth also as * a shadowe, and continueth not.

3 *And* yet thou openest thine eyes vpon such [b] one, and causest mee to enter into iudgement with thee.

4 * Who can bring a cleane thing out of filthines? there is not one.

5 Are not his dayes determined? the nōber of his moneths *are* with thee: thou hast appointed his boundes, which he can not passe.

6 Turne from him that he may cease vntill his desired day, [c] as an hireling.

7 For there is hope of a tree, if it be cut downe, that it wil yet sproute, & the branches thereof will not cease.

8 Though the roote of it waxe olde in ye earth, and the stocke thereof bee dead in the ground,

9 Yet by the sent of water it will bud, & bring foorth boughes like a plant.

10 [d] But man is sicke, and dieth, and man perisheth, and where is he?

11 *As* the waters passe from the sea, and as the floud decayeth and dryeth vp,

12 So mā sleepeth & riseth not: *for* he shal not wake againe, nor bee raysed from his sleepe till the heauen be no more.

13 Oh that thou wouldest hide me in the graue, & keepe me secret, till thy [e] wrath were past, *and* wouldest giue mee terme, & [f] remember me.

14 If a man die, shall he liue againe? All the dayes of mine appointed time will I waite, till [g] my changing shall come.

Chap.8.9. psal.144.

b His meaning is, that seeing that man is so frayle a creature, God shold not handle him so extremely: wherein Iob sheweth ye wickednes of the flesh, when it is not subiect to the Spirit. *Psal.51.5,7.*

c Vntill ye time that thou hast appointed for him to die, which he desireth, as the hireling waiteth for the ende of his labor to receiue his wages.

d He speaketh not here as though he had not hope of the immortalitie, but as a man in extreme paine, when reason is ouercome by afflictions and torments.

e Hereby hee declareth that the feare of Gods iudgemēt was the cause why he desireth to die. f That is, release my paynes, take me to mercy. g Meaning, vnto the day of the resurrection when he should be changed & renued.

15. Thou

15 Thou shalt cal *me*, and I shall [h] answer thee: thou loueſt the worke of thine owne handes.

16 But now thou * nombreſt my ſteps, *and* doeſt not delay my ſinnes.

17 Mine iniquitie is ſealed vp, *as* in a [i] bag, and thou addeſt vnto my wickednes.

18 And ſurely *as* the mountaine that falleth, commeth to nought, and the [k] rocke that is remoued from his place:

19 *As* the water breaketh ꝯ ſtones, *when* thou ouerfloweſt the things which growe in the duſt of the earth: ſo thou deſtroyeſt the hope of man.

20 Thou preuaileſt alway againſt him, ſo that he paſſeth away: he changeth his face when thou caſteſt him away.

21 And he knoweth not if his ſonnes ſhall be honourable, neither ſhal he vnderſtand concerning them, whether they ſhal be of lowe degree,

22 But *while* his [l] fleſh *is* vpon him, he ſhall be ſorowfull, and *while* his ſoule *is* in him, it ſhall mourne.

h Though I be afflicted in this life, yet in ꝯ resurrection I shal feele thy mercies, and answer when thou calest me.

Prou. 5 21.

i Thou layest them all together & suffiest none of my sinnes vnpunished.

k Hee murmureth through the impatience of ꝯ flesh agaynst God, as though he vsed as great seueritie against him as against the hard rockes, or waters that ouerflow, so that hereby all the occasion of his hope is taken away.

l Yet whiles he liueth, he shall be in paine and miserie.

CHAP. XV.

1 *Eliphaz reprehendeth Iob, becauſe he aſcribeth wiſdome & purenes to himſelfe. 16 He deſcribeth the curſe that falleth on the wicked, reckoning Iob to be one of the nomber.*

THen anſwered Eliphaz the Temanite, and ſaid,

2 Shall a wiſe man ſpeake words of ꝯ [a] wind, & fil his belly [b] with the Eaſt winds?

3 Shal he diſpute with words not comely ꝯ

a That is, vaine words, & without conſolation.

b Meanine, with matters that are of none importance, which are forgotten as ſoone as they are vttered, as the Eaſt wind drieth vp the moiſture aſſoone as it falleth.

or with talke that is not profitable?
4 Surely thou haſt caſt off [c] feare, and reſtraineſt prayer before God.
5 For thy mouth declareth thine iniquitie, ſeeing thou haſt choſen [d] the tongue of the crafftie.
6 Thine owne mouth condemneth thee, and not I; & thy lips teſtifie againſt thee.
7 Art thou [e] the firſt man, that was borne? and waſt thou made before the hilles?
8 Haſt thou heard [f] ſecret coũſel of God, & doeſt thou reſtraine wiſedom [f] to thee?
9 What knoweſt thou that we know not? [g] vnderſtandeſt that is not in vs?
10 With vs are both anciẽt & very aged men, farre older then thy father.
11 *Seeme* the conſolations of God [g] ſmall vnto thee? is this thing ſtrange vnto thee?
12 Why doeth thine heart [h] take thee away, and what doe thine eyes meane,
13 That thou anſwereſt to God [i] at thy pleaſure, and bringeſt *ſuch* wordes out of thy mouth?
14 What is mã, that he ſhould be cleane? and he that is borne of woman, that he ſhould [i] be iuſt?
15 Behold, he found no ſtedfaſtneſſe in his Sainres: yea, the heauens are not cleane in his ſight.
16 How much more [ii] man abominable, and filthie, which [k] drinketh iniquitie like water?
17 I will tell thee: heare me, and I will declare that which I haue ſeene:
18 Which wiſe men haue tolde, *as they haue heard* of their fathers, and haue not kept it ſecret:

c He chargeth Iob as though his talke caused men to caſt off the feare of God & prayer.
d Thou ſpeakeſt as doe the mockers, and contemners of God.
e That is, the moſt ancient, & ſo by reaſon the moſt wiſe?
f Art thou onely wiſe?
g He accuſeth Iobs pride, and ingratitude, that wil not be comforted by God, nor by their counſell.
h Why doeſt thou ſtand in thine owne conceite?
i *Eby in thy ſpirit.*
i His purpoſe is to prove, that Iob as an vniuſt man and an hypocrite is puniſhed for his ſinnes, like as he did before, Chap. 4. 18.
k Which hath a deſire to ſinne as he that is thirſtie to drinke.

l Who by their wisdome so gouerned, that no stranger inuaded them, & so ye land seemed to be giuen to them alone.

m The cruell man is euer in dãger of death, and is neuer quiet in conscience.

n Out of that miserie wherein into he once falleth.

o God doeth not onely imponetish the wicked oft times: but euẽ in their prosperitie he punisheth thẽ w a greedines euermore to gather: which is as a beggery.

p He sheweth what weapons God vseth against the wicked which lift vp themselues against him, to wit, terrour of conscience, and outward afflictions.

19 To whome alone the land was l giuẽ
and no stranger passed through them.
20 The wicked man is continually as one
that trauaileth of childe, and the nomber
m of yeeres is hid from the tyrant.
21 A soũd of feare u in his eares, & in his
prosperity ye destroyer shal come vpõ him.
22 He beleeueth not to returne out of
n darkenesse: for he seeth the sworde be-
fore him.
23 He wandreth o to and fro for bread
where *he may*: he knoweth that the day of
darkenesse is prepared at hand.
24 Affliction and p anguish shall make
him afrayde: they shall preuaile against
him as a King ready to the battell.
25 For he hath stretched out his hande
against God, and made him selfe strong a-
gainst the Almightie.
26 *Therefore God* shall runne vpon him, *e-
uen* vpon his necke, and against the most
thicke part of his shielde.
27 Because he hath couered his face with
his fatnes, & hath collops in *his* flanke.
28 Though he dwell r in desolate cities,
and in houses which no man inhabiteth,
but are become heapes,
29 He shall not be riche, neither shall his
substance continue, neither shall he pro-
long ye s perfection thereof in the earth.
30 He shall neuer depart out of darknes: ye
flame shal dry vp his brãches, & he shal go

q That is, he was so puft vp with great prosperitie and abundance of all things, that he forgate God: noting, that Iob in his felicitie had not the true feare of God.

r Though he builde, and repayre ruinous places to get him fame, yet God shall bring all to nought, and turne his great prosperitie into extreme miserie.

s Meaning, that his sumptuous buildings should neuer come to perfection.

away

away with the breath of his mouth.
31 He [t] beleeueth not [y] he erreth in vanitie: therefore vanitie shalbe his change.
32 His branch shal not be greene, but shal be cut off before his day.
33 God shall destroye him as the vine her sowre [u] grape, and shal cast him off, as the oliue doeth her flower.
34 For the congregation of the hypocrite shal be desolate, and fire shal deuoure the houses of [x] bribes.
35 For they [y] conceiue mischiefe & bring forth vanitie, and their belly hath prepared deceite.

t He standeth so in his owne conceite, that he will giue no place to good counsell, therefore his owne pride shall bring him to destruction.
u As one y gathereth grapes before they be ripe.
x Which were builte or maintained by powling & bribery.
y And therefore all their vaine denices shall turne to their owne destruction.

CHAP. XVI.

1 *Job moued by the importunacie of his friends,* 7 *Counteth in what extremitie he is,* 19 *And taketh God witnes of his innocencie.*

BVt Iob answered, and sayde,
2 I haue oft times heard such things: miserable comforters are ye all.
3 Shall there be none ende of wordes of [a] winde? or what maketh thee bolde so to [b] answere?
4 I could also speak as ye do: (but would God your [c] soule were in my soules stead) I coulde keepe you company in speaking, and could [d] shake mine head at you,
5 But I woulde strengthen you [e] with my mouth, and the comfort of my lips should asswage *your sorowe.*
6 Though I speake, my sorowe [f] can not be asswaged: though I cease, what release haue I?

a Which serue for vaine ostentation & for no true comfort.
b For Eliphaz did replie against Iobs answere.
c I would you felt that which I do.
d That is, mock at your miserie, as you doe at mine.
e If this were in my power, yet would I comfort you, & not do as you do to me.
f If they would say, Why doest thou not then cõfort thy selfe? he answereth, that the iudgements of God are more heauie, than he is able to asswage either by words or silence.

7 But nowe [g] he maketh me wearie: O God, thou hast made all my [h] congregation desolate,

8 And hast made me ful of [i] wrinkles which is a witnes thereof, & my leannes riseth vp in me, testifying *the same* in my face.

9 [k] His wrath hath torne *me*, and hee hateth me, *and* gnasheth vpon mee with his teeth: mine enemie hath sharpned his eies against me.

10 They haue opened their mouthes vpon me, and smitten me on the [l] cheeke in reproch: they gather themselues together against me.

11 God hath deliuered me to the vniust, and hath made me to turne out of the way by the [m] hands of the wicked.

12 I was in wealth, but hee hath brought mee to nought: he hath taken mee by the necke, and beaten mee, and set me as a marke for himselfe.

13 His [n] archers compas me round about: he cutteth my reines, and doeth not spare, and powreth my gall [o] vpon the ground.

14 He hath broke me with one breaking vpon another, and runneth vpon me like a gyant.

15 I haue sowed a sackcloth vpō my skin, and haue abased mine [p] horne vnto [q] dust.

16 My face is withered with weeping, & the shadowe of death *is* vpon mine eyes,

17 Though *there be* no wickednes in [r] mine hands, and my prayer [t] *be* pure.

18 O earth, couer not thou my [s] blood, and let my crying finde no place.

g Meaning God.
h That is, destroyed most of my familie.
i In token of sorow & griefe.
k That is, God by his wrath: & in this diuersitie of words & his style he expresseth howe grieuous the hand of God was vpon him.
l That is, hath handled me most contemptuously: for so smiting on the cheeke signified, 1. kin. 22. 24. mar. 14. 65.
m They haue led me whither they would.
n His manifold afflictions.
o I am wounded to the heart.
p Meaning, his glorie was brought lowe.
q Signifying, that he is not able to cōprehend the cause of this his grieuous punishment.
r That is, vnfained, and without hypocrisie.
s Let my sinne be knowen, if I be such a sinner as mine aduersaries accuse me, and let me finde no fauour.

19 For

19 For lo, now my [t] witnes *is* in y heauen, and my record *u* on hie.
20 My friends [u] speake eloquēt ly against me: *but* mine eye powreth out *teares* vnto God.
21 Oh that a man might [x] pleade w God, as man with his neighbour!
22 For the yeeres accounted come, and I shall goe the way, whence I shall not returne.

t Though man condemne me, yet God is witnes of my cause.
u Vse payned words in steade of true consolation.
x Thus by his great torments he is caried away, and hasteth out into passions, and speaketh vnadusedly, as though God should intreate man more gently, seeing he hath but a short time heere to line.

CHAP. XVII.

1 Job saueth that hee consumeth away, and yet doeth patiently abide it. 10 He exhorteth his friends to repentance, 13 Shewing that he looketh but for death.

MY breath is corrupt: my dayes are cut off, and y graue *u ready* for me.
2 There are none but [a] mockers with me, and mine eye cōtinueth in [b] their bitternesse.
3 [c] Lay downe nowe *and* put me in suretie for thee: who is hee, that [d] will touche mine handes?
4 For thou hast hid their heart frō [e] vnderstanding: therefore shalt thou not set *them* vp on hie.
5 [f] For the eyes of his childrē shall faile, that speaketh flatterie to *his* friendes.
6 He hath also made me a [g] byword of y people, and I am as a tabert [h] before them.

a In steade of comfort, being nowe at death's doore, he had but them that mocked at him and discouraged him.
b I see stil that they seeke but to vexe me.
c He reasoneth with God as a man beside himselfe, to the intent that his cause might be brought to light.
d And answere for thee?
e That these mine afflictions are thy iust iudgements, though man knowe not the cause.
f He that flattereth a man, and onely iudgeth him happie in his prosperitie, shall not himselfe onely, but in his posteritie be punished.
g God hath made all the worlde to speake of me, because of mine afflictions.
h That is, as a scornwall found in their eares.

7 Mine eie therfore is dimme for griefe, and all my strength *u* like a shadowe.
8 The righteous shalbe astonied at this, and the innocent shall be mooued against the hypocrite.
9 But the righteous will holde his *k* way, and he whose hãds are pure, shall increase *his* strength.
10 All *l* you therefore turne you, & come now, and I shall not finde one wise among you.
11 My daies are past, mine enterprises are broken, *and* the thoughts of mine heart
12 Haue changed the *m* nyght for the day, and the light that approched, for darkenesse.
13 Though I hope, *n yet* the graue shalbe mine house, *and* I shall make my bed in the darke.
14 I shal saye to corruption, Thou art my *o* father; *and* to the worme, Thou art my mother and my sister.
15 Where is then now mine hope? or who shall consider the thing, that I hoped for?
16 *p* They shall goe downe into the bottome of the pit: surely it shall lie together in the dust.

l To wit, when they see *k* godly punished: but in the end they shall come to vnderstanding, and knowe what shall be the rewarde of the hypocrite. *k* That is, will not be discouraged, considering that the godly are punished as well as the wicked.
l Iob speaketh to them three, that came to comfort him.
m That is, haue brought me sorowe in steade of comfort.
n Though I should hope to come from aduersitie to prosperitie as your discourse pretendeth.
o I haue no more hope in father, mother, sister, or any worldly thing: for the dust and wormes shall be to me in steade of them. *p* All worldly hope, and prosperitie faile, which you say, are onely signes of Gods fauour: but seeing that these things perish, I set mine hope in God, and in the life euerlasting.

CHAP. XVIII.

1 *Bildad rehearseth the names of the vnfaithfull and wicked.*

THen answered Bildad the Shuhite, & sayde,
2 When will *a* yee make an ende of

a Which count out sentences further Chap. 12.4.

your

your wordes? [b] cause vs to vnderstand, & then we will speake.

3 Wherefore are we counted as beasts, *and* are vile in your sight?

4 *Thou art* [c] *as one* ỳ teareth his soule in his anger. Shal ỳ [d] earth be forsaké for thy sake? or ỳ rocke remoued out of his place?

5 Yea, the light of the wicked shall be [e] quenched, and the sparke of his fire shal not shine.

6 The light shalbe darke in his dwelling, and his candle shalbe put out with him.

7 The steps of his strēgth shalbe restrained, & his own cousel shal cast him down.

8 For he is taken in the net by his feete, and he [f] walketh vpon the snares.

9 The grenne shall take him by ỳ heele, and the theefe shall come vpon him.

10 A snare is laid for him in the grounde, and a trappe for him in the way.

11 Fearefulnes shall make him afraid on euery side, and shal driue him to his feete.

12 His strength shalbe [g] famine: and destruction shalbe readie at his side.

13 It shall deuoure the inner parts of his skinne, *and* the [h] first borne of death shall deuoure his strength.

14 His hope shall bee rooted out of his dwelling, and shall cause him to go to the [i] King of feare.

15 *Feare* shall dwell in his house (because it is not [k] his) [l] *and* brimstone shalbe scattered vpon his habitation.

16 His rootes shalbe dryed vp beneath, & aboue shall his branch be cut downe.

b Whome you take to be but beasts, as chap. 12.7.

c That is, like a mad man.

d Shall God change the order of nature for thy sake, by dealing with thee otherwise then he doeth with all men?

e When the wicked is in his prosperity, then God changeth his state: & this is his ordinary working for their sinnes

f Meaning, that the wicked are in continuall danger.

g That which should nourish him, shall be consumed by famine.

h That is, some strong and violent death shall consume his strength: or as the Ebrewe worde signifieth, his members or partes.

i That is, with most great feare.

k Meaning, not truely come by.

l Though all the worlde woulde fauour him, yet God would destroy him and his.

17 His remẽbrance shall perish from the earth, & he shall haue no name in ỳ street.
18 They shall driue him out of the [m] light vnto darkenesse, and chase him out of the worlde.
19 He shall neither haue sonne nor nephewe among his people, nor any posteritie in his dwellings.
20 The posteritie shalbe astonyed at his [n] day, & feare shall come vpon the anciẽt.
21 Surely such are the habitations of the wicked, and this is the place of him that knoweth not God.

m He shall fall from prosperitie to aduersitie.
n When they shall see what came vnto him.

CHAP. XIX.

Iob reproueth his fruends, 15 And reciteth his miseries and grieuous paines. 25 He assureth him selfe of the generall resurrection.

BVt Iob answered, and said,
2 How long will ye vexe my soule, & torment me with wordes?
3 Ye haue nowe [a] ten times reproched me, and are not ashamed: ye are impudẽt toward me.
4 And though I had in deed erred, mine errour [b] remaineth with me.
5 But in deede if ye will aduance your selues against me, and rebuke me for my reproche,
6 Know now, ỳ God hath [c] ouerthrowen me, and hath compassed me with his net.
7 Beholde, I crie out of violence, but I haue none answere: I crie, but there [d] no iudgement.
8 He hath hedged vp my way that I can not [d] passe, and he hath set darkenesse in my paths.
9 He hath spoiled me of mine honour, & taken

a That is, many times, as Nehe. 4.12.
b That is, I my selfe shalbe punished for it, or you haue not yet cõfuted it.
c He brasteth out againe into his passions, & declareth still that his affliction commeth of God, though he be not able to feele the cause in him selfe.
d Meaning, out of his afflictions.

taken the [e] crowne away fro mine head.
10 He hath destroyed me on euery side and I am gone: & he hath remoued mine hope like [f] a tree.
11 And he hath kindled his wrath against me, & counteth me as one of his enemies.
12 His [g] armies came together, & made their way vpon me, and camped about my tabernacle.
13 He hath remoued my brethren farre from me, & also mine acquaintance were strangers vnto me.
13 My neighbours haue forsaken me, & my familiars haue forgotten me.
15 [h] They that dwell in mine house, and my maydes tooke me for a stranger: for I was a stranger in their sight.
16 I called my seruant, but he would not answere, *though* I prayed him [i] my mouth.
17 My breath was strange vnto my wife, though I praied her for the childrens sake of mine [l] owne body.
18 The wicked also despised me, & when I rose, they spake against me.
19 All my secret friendes abhorred me, and they whome I loued, are turned against me.
20 My bone [k] cleaueth to my skin and to my flesh, and I haue escaped with the [l] skin of my teeth.
21 Haue pitie vpon me: haue [m] pitie vpon me, (O ye my friendes) for the hand of God hath touched me.
22 Why doe ye persecute me, as [n] God? and are not satisfied with my [o] flesh?

e Meaning, his children, and whatsoeuer was deare vnto him in this worlde.
f Which is pluckt vp, and hath no more hope to growe.
g His manifold afflictions.
h Mine household seruants: by all these losses Iob sheweth that touching the flesh he had great occasion to be moued.
i Which were hers and mine.
k Besides these great losses and most cruel vnkindnesse, he was touched in his owne person as followeth.
l All my flesh was consumed.
m Seing I haue these iust causes to cõplaine, condemneme not as an hypocrite, specially ye which should comfort me.
n Is it not inough that God doeth punish me, except you by reproches increase my sorow?
o To see my body punished, except ye trouble my minde?

23 Oh that my words were now written! oh that they were writtē euen in a booke!
24 *And* graued with p an yron penne in lead, or in stone for euer.
25 For I am sure, that my q Redeemer liueth, & he shal stand ȳ last day on ȳ earth.
26 And though after my skinne *wormes* destroy this *body*, yet shall I see God r in my flesh.
27 Whom I my selfe shal see, & mine eies shall beholde, & none other *for me, though* my reines are consumed within me.
28 But ye saide, Why is he persecuted s And there was s a deepe matter in me.
29 Be ye afraid of ȳ sword: for the sworde will be t auenged of wickednesse, that ye may knowe that there is a iudgement.

p He protesteth that notwithstāding his sore passions, his religion is perfit, and that he is not a blasphemer, as they iudged him.
q I doe not so iustifie my selfe before ȳ world but I know ȳ I shall come before the great iudge, who shall be my deliuerer and Sauiour.
r Herein Iob declareth plainly that he had a full hope, that both the soule & body should enioy the presence of God in the last resurrection.
s Though his friendes thought that he was but persecuted of God for his sinnes, yet he declareth that there was a deeper consideration: to wit, the triall of his faith and patience, and so to be an example for others.
t God wil be reuenged of this hasty iudgement, whereby you condemne me.

CHAP. XX.

1 *Zophar sheweth, that the wicked & the couetous shall haue a short ende,* 22 *Though for a time they florish.*

THen answered Zophar the Naamathite and saide,
2 Doubtlesse my thoughtes cause me to answere, and therfore I make haste.
3 I haue heard a the correction of my reproche: therefore the spirite of mine vnderstanding causeth me to answere.
4 Knowest thou not this of old ȳ since *God* placed man vpon the earth?
5 That ȳ reioycing of the wicked u short, & that the ioy of hypocrites is but a moment?

a He declareth ȳ two things moued him to speake: to wit, because Iob semed to touch him, & because he thought he had knowledge sufficient to confute him.

ments?

6 Though [b] his excellencie mount vp to the heauen, and his head reache vnto the cloudes,

7 *Yet* shall hee perish for euer, like his dung, *vnd* they which haue sene him, shall say, Where is he?

8 He shal flee away as a dreame, & they shall not finde him, and shall passe away as a vision of the night,

9 So that the eye which had seene him, shall do so no more, and his place shall see him no more.

10 His children shall [c] flatter the poore, and his hands shall [d] restore his substance.

11 His bones are full *of the sinne* of his youth, and [e] it shall lie downe with him in the dust.

12 When wickednes [f] was sweete in his mouth, *and* he hid it vnder his tongue,

13 *And* fauoured it, & would not forsake it, but kepe it close in his mouth,

14 *Then* his meate in his bowels was turned: the gall of Aspes *was* in the middes of him.

15 He hath deuoured substance, and hee shall vomit it: *for* God shall drawe it out of his belly.

16 He shall sucke the [g] gall of Aspes, *and* the vipers tongue shall slay him.

17 He shall not see [h] riuers, *nor* floods *and* streames of honie and butter.

b His purpose is to proue Iob to bee a wicked man, & an hypocrite, because God punished him, & changed his prosperitie into aduersitie.

c Where as the father through ambition & tyrannie oppressed the poore, the children through poueritie and miserie shall seeke fauour at the poore.

d So that the thing, which he hath take away by violēce, shall be restored againe by force.

e Meaning that he shall cary nothing away with him, but his sinne.

f As poyson that is sweete in the mouth bringeth destruction, when it commeth into the body: so all vice at the first is pleasant: but afterwarde God turneth it to destruction.

g He compareth euill gotten goods to the venim of Aspes, which Serpent is most dangerous: noting that Iob great riches were not truely come by, and therefore God did plague him iustly for the same.

h Though God giue to all other abundance of his blessings, yet hee shall haue no part thereof.

18 He shall restore the labour, and shall
deuoure no more: *euen* according to the
substance *shalbe* his exchange, [i] & he shal
enioy it no more.
19 For he hath vndone *many*: he hath for-
saken the poore, *and* hath spoyled houses
which he builded not.
20 Surely hee shall feele no quietnesse in
his body, *neither* shal he reserue of ỳ which
he desired.
21 There shal none of his [k] meate be left:
therefore none shall hope for his goods.
22 When he shalbe filled with his abun-
dance, he shall be in paine, *and* the hande
[l] of all the wicked shall assaile him.
23 He shall be about to fill his bellie, *but*
God shall sende vpon him his fierce wrath,
[m] and shall cause to raine vpon him, *euen*
vpon his meate.
24 He shal flee frõ the yron weapons, *and*
the bow of steele shal sticke him through.
25 *The arrow* is drawen out, and commeth
forth of the [n] body, and shineth of his gall,
so feare commeth vpon him.
26 [o] Al darkenes shalbe hid in his secrete
place: the fire that is not [p] blowen, shal de-
uoure him, & that which remaineth in his
tabernacle, shalbe destroyed.
27 The heauen shall declare his wicked-
nes, and the earth shal rise vp against him.
28 The [q] increase of his house shall go a-
way: it shal flow away in ỳ day of his wrath.
29 This is the portion of the wicked man
from [r] God, and ỳ heritage *that he shall haue*
of God for his [s] wordes.

i That is, these raueners and spoylers of the poore shall enioy their theft but for a time: for after God will take it frõ them & cause them to make restitution, so that it is but an exchange.
k He shal leaue nothing to his posterite.
l The wicked shall neuer be in rest: for one wicked man shall seke to destroy another.
m Some reade, vpon his flesh, alluding to Iob, whose flesh was smitten with a scab.
n Some read, of the quiner.
o Al feare & sorow shall light vpon him, when he thinketh to escape.
p That is, fire from heauen, or the fire of Gods wrath.
q Meaning, the children of the wicked shall flow away like riuers and be dispersed in diuers places.
r That God will plague the wicked.
s Against God, thinking to excuse him selfe and to escape Gods hand.

CHAP.

CHAP. XXI.

7 Iob declareth how the prosperitie of the wicked maketh them proude, 15 In so much that they blaspheme God. 16 Their destruction is at hand. 23 None ought to be iudged wicked for affliction, neither good for prosperitie.

BVt Iob answered, and sayde,
2 Heare diligently my words, & this
a shalbe in stead of your consolations.
3 Suffer me, that I may speake, and whe
I haue spoken, mocke on.
4 Do I *direct* my talk to man? If it b were
so, howe should not my spirit be troubled?
5 Marke me, & bee abashed, & lay your
hand vpon *your* c mouth.
6 Euen when I remember, I am afraide,
and feare taketh hold on my flesh.
7 Wherefore doe the wicked d liue, *and*
waxe olde, and growe in wealth?
8 Their seed is established in their sight
with them, and their generation before
their eyes.
9 Their houses are peaceable wout feare,
and the rod of God is not vpon them.
10 Their bullocke gendreth, and faieth
not: their cowe calueth, and casteth not
her calfe.
11 They sende forth their children e like
sheepe, and their sonnes daunce.
12 They take the tabret and harpe, and
reioyce in the sound of the orgains.
13 They spend their daies in wealth, and
suddenly f they go downe to the graue.
14 They say also vnto God, Depart from

a Your diligent marking of my wordes shall be to mee a great consolation.
b As though he would say, I doe not talke with man, but with God, who will not answere me, and therefore my minde must needes be troubled.
c He chargeth them as though they were not able to comprehende this his feeling of Gods iudgement, and exhorteth them therefore to silence.
d Iob proueth against his aduersaries that God Punisheth not straightways the wicked, but oftentimes giueth them long life, and prosperitie: so that wee must not iudge God iust or vniust by the things that appeare to our eye.
e They haue store of children, lustie and healthfull, and in these poynts he answereth to that which Zophar alleadged before.
f Not being tormented with long sicknesse.

vs: for wee desire not the g knowledge of thy waves.
15 Who is the Almightie, that we should serue him? & what profit should we haue, if we should pray vnto him?
16 Lo, their wealth is not in their hande: h *therefore* let the counsel of the wicked be farre from me.
17 How oft shall ỳ candle of ỳ wicked be put out? and their destruction come vpon thē? he will deuide *their* liues in his wrath.
18 They shall bee as stubble before the winde, and as chaffe that the storme carieth away.
19 God will lay vp the sorowe *of the father* for his children: when he rewardeth him, he shall knowe it.
20 k His eies shall see his destruction, & he shall drinke the wrath of the Almightie.
21 For what pleasure hath he in his house after him, when the nōber of his moneths is cut off?
22 Shal any teach l God knowledge, who iudgeth the highest things?
23 One m dieth in his full strength, being in all ease and prosperitie.
24 His breastes are full of milke, and his bones runne full of marowe.
25 And another n dieth in the bitternes of his soule, and neuer eateth with pleasure.
26 They shall sleepe both in o the dust, & the wormes shall couer them.
27 Behold, I knowe your thoughts, & the enterprises, *wherewith* ye doe me wrong.
28 For ye say, Where is ỳ princes p house?

g They desire nothing more, then to be exempt from all subiect on that they shoulde beare to God: this Iob sheweth his aduersaries, that if they reason only by ỳ which is seene by commō experience, the wicked, ỳ hate God, are better dealt w all, then they ỳ loue him.
h It is not their owne, but God onely lendeth it vnto them.
i God keepe me from their prosperitie.
k When God recompenseth his wickednes, he shall knowe that his prosperitie was but vanitie.
l Who sendeth to the wicked prosperitie, and punisheth the godly.
m Meaning, the wicked.
n To wit, the godly.
o As cōcerning their bodies & this he speaketh according to the common iudgement.
p Thus they called Iobs house in diuision, concluding that it was destroyed because hee was wicked.

and

and where is the tabernacle of the wicked's dwelling?
29 May ye not [q] aske them that go by the way? and ye can not denie their signes.
30 But the wicked is kept vnto the day of [r] destruction, & they shall be brought foorth to the day of wrath.
31 Who shall declare his way [s] to his face? and who shall rewarde him for that he hath done?
32 Yet shall he be brought to the graue, and remaine in the heape.
33 The [t] slimie valley shalbe sweete vnto him, and euery man shall draw after him, as before him there were innumerable.
34 Howe then comfort [u] ye me in vaine, seeing in your answeres there remaine but lies?

q Which through long trauelling hath experience and tokens hereof, to wit, that the wicked do prosper & the godly liue in affliction.
r Though the wicked florish here, yet God will punish him in the last day.
s Though men do flatter him, and none dare reprone him in this worlde: yet death is a token that God wil bring him to an account.
t He shall be glad to lie in a slimie pit, which before coulde be content with a royall palace.
u Saying, at the iust in this worlde haue prospertie, and the wicked aduersitie.

CHAP. XXII.

2 *Eliphaz affirmeth that Job is punished for his sinnes.* 6 *He accuseth him of vnmercifulnes,* 13 *And that he denied Gods prouidence.* 21 *He exhorteth him to repentance.*

THen Eliphaz the Temanite answered, and said,
2 May a man be [a] profitable vnto God, as he that is wise, may be profitable to him selfe?
3 *Is it any thing vnto the Almightie, that thou art righteous? or is it profitable to him, that thou makest thy wayes vpright?
4 Is it for feare [b] of thee? he will accuse thee? or goe with thee into iudgement?

a Though man were iust, yet God coulde haue no profite of this his iustice: & therefore whē he punisheth him, he hath no regard to his iustice, but to his sin. *Chap.35.7.*
b Least thou shouldest reproue or hurt him?

5 Is not thy wickednesse great, & thine iniquities innumerable?
6 For thou hast taken the [c] pledge from thy brother for nought, and spoyled the clothes of the naked.
7 To such as were wearie, thou hast not giuen water to drinke, & hast withdrawen bread from the hungrie.
8 But the mightie man [d] had the earth, and he that was in autoritie, dwelt in it.
9 Thou hast cast out widowes emptie, & ye armes of [e] the fatherlesse were broken.
10 Therefore snares *are* roũd about thee, and feare shall suddenly trouble thee:
11 Or darkenes ye thou shouldest not see, & [f] abundance of waters shall couer thee.
12 Is not God on [g] hie in the heauens? & beholde the height of the [h] starres howe hie they are.
13 But thou saist, How should God [i] know? can he iudge through the darke cloudes?
14 The cloudes hide him that he can not see, & he walketh in the circle of heauen.
15 Hast thou marked ye way of ye worlde, [k] wherein wicked men haue walked?
16 Which were [l] cut downe before the time, whose fundation *was as* a riuer that ouerflowed:
17 Which saide vnto God, Depart from vs, and *asked* what the Almightie coulde doe for them.
18 Yet he [m] filled their houses with good

a Thou hast bin cruell & without charitie, & wouldest doe nothing for the poore, but for thine owne aduantage.
d When thou wast in power and autoritie, thou didst not iustice, but wrong.
e Thou hast not only not shewed pity, but oppressed them.
f That is, manifold afflictions.
g He accuseth Iob of impietie & contempt of God, as though he would say, If thou passe not for men, yet consider the height of Gods maiestie.
h That so much the more by ye excellẽt worke thou maiest feare God, and reuerẽce him.
i He reproueth Iob as though he denied gods prouidence, and that he could not see the things that were done in this worlde.
k Howe God hath punished them from the beginning?
l Here proueth Gods prouidence by the punishment of the wicked, whome he taketh away before they can bring their wicked purpose to passe.
m He answereth to that, which Iob had said, Chap. 21. 7. that the wicked haue prosperitie in this worlde: desiring that he might not be partaker of the like.

thing: but let the counsell of the wicked be farre from me.

19 The righteous shall see them, and shal reioyce, n and the innocent shall laugh them to scorne.

20 Surely o our substance is hid: but the fire hath deuoured the remnant of p the.

21 Therefore acquaint thy selfe, I pray thee, q with him, and make peace thereby thou shalt haue prosperitie.

22 Receiue, I pray thee, the lawe of his mouth, & lay vp his words in thine heart.

23 If thou returne to the Almightie, thou shalt r be built vp, *and* thou shalt put iniquitie farre from thy tabernacle.

24 Thou shalt lay vp golde for s dust, and the golde of Ophir, as the t flints of the riuers.

25 Yea, the Almighty shalbe thy defence, and thou shalt haue plentie of siluer.

26 And thou shalt then delight in the Almightie, and lift vp thy face vnto God.

27 Thou shalt make thy prayer vnto him, and he shall heare thee, and thou shalt rẽder thy vowes.

28 Thou shalt also decree a thing, and he shall establish it vnto thee, and the u light shall shine vpon thy wayes.

29 v When *others* are cast downe, then shalt thou say, I am lifted vp: and *God* shall saue the humble person.

30 The innocẽt shal deliuer the x yland, and it shalbe preserued by the purenesse of thine hands.

n The iust reioyce at the destruction of the wicked for two causes: first, because God sheweth him selfe iudge of the world, & by this meanes continueth his honour & glorie: secondly, because God sheweth that he hath care ouer his, in that he punisheth their enemies.

o That is, the state & preseruation of the godly is hid vnder Gods wings.

p Meaning of the wicked.

q He exhorteth lob to repentance and to returne to God.

r God will restore vnto thee al thy substance.

s Which shalbe in abundance like dust.

t That is, the fauour of God.

u God will deliuer his, when the wicked are destroyed round about them, as in the flood, and in Sodom.

x God will deliuer a whole countrey from perill, euen for the iust mans sake.

CHAP. XXIII.

2 *Job affirmeth that hee both knoweth and feareth the power and sentence of the iudge.* 10 *And that he is not punished only for his sinnes.*

BVt Iob answered and said,
2 Though my talke bee this daye in a bitternes, *and* my plague greater the my groning,
3 Would God *yet* I knewe howe to finde him, I would enter vnto his place.
4 I would pleade the cause before him, and fill my mouth with arguments.
5 I would know [f] words, *that* he woulde answere me, & would vnderstand what he would say vnto me.
6 Would he [b] pleade against mee with *his* great power? No, but he woulde [c] put *strength* in me.
7 There the righteous might reason with him, so I should be deliuered for euer from my Iudge.
8 [e] Behold, *if* I go to the East, he is not there: if to the West, yet I cā not perceiue him:
9 *If* to the North where he worketh, yet I can not see him: he will hide him selfe in the South, and I can not behold him.
10 But hee knoweth my [f] way, *and* trieth mee, *and* I shall come foorth like the golde.
11 My foote hath followed steppes: his way haue I kept, and haue not declined.
12 Neither haue I departed from the comandement of his lippes, *and* I haue

a He sheweth his iust cause of his complaining, & as touching y Eliphaz had exhorted him to returne to God, Chap. 22. 21, he declareth that he desireth nothing more: but it seemed y God wou'd not be found of him.
b Vsing his absolute power, and saying, Because I am God, I may doe what I will.
c Of his mercy he would giue me power to answere him.
d When he of his mercy hath giuen strength to maintaine their cause.
e Meaning, that if he consider Gods iustice, he is not able to comprehende his iudgements on what side or part soeuer hee turneth him selfe.
f God hath this preeminence aboue me, that he knoweth my way: to wit, that I am innocent, and I am not able to iudge of his workes: he sheweth also his confidence, that God doeth visite him for his profit.

g esteemed the wordes of his mouth more then mine appointed foode.
13 Yet hee is in one *minde*, and who can h turne him? yea, he doeth what his minde desireth.
14 For he will persourme that, which is decreed of me, and i many such things *are* with him.
15 Therfore I am troubled at his presence, and in considering it, I am afrayd of him.
16 For God k hath softened mine heart, and the Almightie hath troubled me.
17 For I am not cut off in l darkenes, but he hath hid the darkenesse from my face.

g His wordes is more precious unto me, then the meate wherewith the bodie is sustained.
h Iob confesseth that at this present he felt not Gods fauour, and yet was assured, that he had appointed him to a good ende.
i In many poyntes man is not able to attaine to Gods iudgements.
k That I should not bee without feare.
l Hee sheweth the cause of his feare, which is, that hee being in trouble, seeth none ende, neyther yet knoweth the cause.

CHAP. XXIIII.

2 Iob describeth the wickednesse of men, and sheweth what curse belongeth to the wicked, 12 How al things are gouerned by Gods prouidence, 17 And the destruction of the wicked.

HOwe shoulde not the times a bee hid from the Almightie, seeing that they which knowe him, see not his b dayes?
2 *Some* remoue the land markes, that rob the flockes and feede *thereof*.
3 They leade away the asse of the fatherlesse: *and* take the widowes oxe to pledge.
4 They make the poore to turne out of the way, so that the poore of the earth hide themselues c together.
5 Beholde, *others as* wilde asses in the

a Thus Iob speaketh in his passions and after the iudgement of the flesh: that is, that he seeth not the thinges, yet are done at times, neither yet hath a peculiar care ouer all, because he punisheth not the wicked, nor reuengeth the godly.
b When hee punisheth the wicked & rewardeth the good.
c And for cruelties & oppression dare not shew their faces.

wildernes, go foorth to their busines, and d rise earely for a pray: the wildernes e giueth him *and* his children foode.

6 They reape f his prouision in the field, but they gather the late g vintage of the wicked.

7 They cause the naked to lodge without garment, and without couering in the colde.

8 They are wet with the showres of the mountaines, h and they imbrace the rocke for want of a couering.

9 They plucke the fatherlesse i from the breast, and take the pledge k of the poore.

10 They cause him to goe naked without clothing, and take the glening from the hungrie.

11 They that make oyle l be twęene their walles, and treade their wine presses, suffer thrist.

12 Men m crie out of the citie, and the soules of the slaine n crie out: yet God doth o not charge them with follie.

13 These are they, that abhorre the Plight: they know not the waies thereof, nor continue in the paths thereof.

14 The murtherer riseth early *and* killeth the poore & the needie: and in the night he is as a thiefe.

15 The eie also of the q adulterer waiteth for the twylight, and sayth, None eye shall

d That is, spare no diligence.
e He and his, line by robbing and murthering.
f Meaning the poore mans.
g Signifying, that one wicked man will not spoyle another, but for necessitie.
h the poore are driuen by the wicked into rockes and holes, where they can not lie drie for the raine.
i That is, they so powle and pill the poore widowe, that she can not haue to sustain herselfe, that she may be able to giue her childe sucke.
k That is, his garment, wherwith he should be couered or clad.
l In such places, which are appoynted for that purpose: meaning, that those that labor for the wicked, are pined for hunger. m For the great oppression and extortion n Crie out and call for vengeance. o God doth not condemne the wicked, but seemeth to passe ouer it by his long silence. p That is, Gods worde, because they are reprooued therby. q By these particular vices, and the licence thereunto, he would prou that God punisheth not the wicked and rewardeth the iust.

ſee me, and diſguiſeth his face.
16 They dig through houſes in the dark, *which* they marked for them ſelues in the day: they knowe not the light.
17 But the morning *is* euen to them as the ſhadow of death: if one knowe them, *they are* in the terrours of the ſhadow of death.
18 He is ſwift vpon the [r] waters: their ſporcion ſhall be curſed in the earth: he wil not beholde the way of the vineyardes.
19 *As* the dry ground & heate conſume [q] ſnow waters, *ſo ſhall* the graue [t] the ſinners.
20 [u] The pitiful man ſhall forget him: the worme *ſhall feele* his ſweeteneſſe: he ſhalbe no more remembred, and the wicked ſhall be broken like a tree.
21 He [x] doth euill intreat the barren, that doeth not beare, neither doeth he good to the widowe.
22 He draweth alſo [y] mighty by his power, *and* whē he riſeth vp, none is ſure of life.
23 Though men giue him aſſurance to be in ſafetie, yet his eyes *are* vpon his wayes.
24 They are exalted for a litle, but they are gone, and are brought low as all *others*: they are deſtroied, and cut off as the toppe of an eare of corne.
25 But if it be not [z] ſo, where is he? *or* who will proue me a lyer, and make my wordes of no value?

r He ſeeth to the waters for his ſuccour.
s They thinke that all the world is bent againſt them, and dare not go by the hie way.
t As the drie ground is neuer full with waters, ſo will they neuer ceaſe ſinning, till they come to the graue.
u Though God ſuffer the wicked for a time, yet their ende ſhall be moſt vile deſtruction, and in this poynt Iob commeth to him ſelfe and ſheweth his confidence.
x He ſheweth why the wicked ſhall not be lamented, becauſe he did not pitie others.
y He declareth that after that the wicked haue deſtroyed the weakeſt, they will doe like to the ſtronger, and therefore are iuſtly preuented by Gods iudgements.
z That is, that contrarie to your reaſoning no man can giue a perfite reaſon of Gods iudgements, let me be reproued.

CHAP. XXV.

Bildad proueth that no man is cleane nor without ſinne before God.

THen answered Bildad the Shuhite, and sayde,
2 [a] Power and feare *is* with him, that maketh peace in his hie places.
3 Is there any nomber in his armies? and vpon whom [b] shall not his light arise?
4 And how may a man [c] be iustified with God? or howe can he bee cleane, that is borne of woman?
5 Beholde, hee will giue no light to the moone, [d] and the starres are vncleane in his sight.
6 How much more man, a worme, euen the sonne of man, *which is but* a worme?

a His purpose is to proue, ỳ albeit God trie and afflict the iust, yet soone after he sendeth prosperitie, and beeause he did not so to Iob, he concludeth ỳ he is wicked.
b Who cã hide him from his presence?
c That is, be iust in respect of God?
d If God shew his power, the moone and starres cannot haue that light, which is giuen them, much lesse can man haue any excellencie, but of God.

CHAP. XXVI.

Iob sheweth that man can not helpe God, & proueth it by his miracles.

BVt Iob answered, and sayd,
2 [a] Whome helpest thou? him that hath no power? saueest thou the arme that hath no strength?
3 Whome counsellest thou? him that hath no wisdome? thou [b] sheweest right well as the thing is.
4 To whome doest thou declare *these* wordes? or whose spirit [c] commeth out of thee?
5 The [d] dead things are formed vnder the waters, and neere vnto them.
6 The graue is [e] naked before him, and there is no couering for [f] destruction.

a Thou concludest nothing: for neither thou helpest me, which am destitute of all helpe, neither yet speakest sufficiently on Gods behalfe, who hath no neede of thy defence.
b But thou dost not apply it to ỳ purpose.
c That is, moueth thee to speake this?
d Iob beginneth to declare the force of Gods power and prouidence in the mines and metals in the deepe places of the earth. e There is nothing hid in the bottome of the earth, but he seeth it. f Meaning, the graue wherein things putrifie.

7 He stretcheth out the g North ouer the emptie place, and hangeth the earth vpon nothing.
8 He bindeth the waters in his clouds, & the cloude is not broken vnder them.
9 He holdeth back ỳ face of his throne: h and spreadeth his cloude vpon it.
10 He hath set boundes about ỳ waters, vntill the i day and night come to an end.
11 The k pillars of heauen trēble & quake at his reproofe.
12 The sea is calme by his power, and by his vnderstanding hee smiteth the pryde *thereof.*
13 His Spirite hath garnished the heauens, *and* his hād hath formed ỳ crooked l serpent.
14 Loe, these are part of his wayes: but m how little a portion heare wee of him? and who can vnderstande his fearefull power?

g He causeth ỳ whole heauen to turne about the North pole.
h That is, he hideth the heauens which are called his throne.
i So long as this world endureth.
k Not that heauen hath pillars to vpholde it, but he speaketh by a similitude, as though he would say, The heauen itselfe is not able to abide his reproche.
l Which is a figure of starres facioned like a serpent, because see daily with our eyes, declare his great power and prouidence, howe much more would they appeare, if we were able to comprehende all his workes?

of the crookednesse. m If these fewe things, which we

CHAP. XXVII.

3 The constancie and perstinesse of Iob. 13 The reward of the wicked and of the tyrants.

MOreouer Iob proceeded and continued his parable, saying,
2 The liuing God hath taken away my a iudgement: for the Almighty hath put my soule in bitternesse.
3 Yet so long as my breath is in me, and the Spirit of God in my nostrels,
4 My lips surely shall speake no wicked-

a He hath so sore afflicted me, that men can not iudge of mine vprightnesse: for they iudge onely by outward signes.

nesse, [b] & my tongue shall vtter no deceit.
5 God forbid, that I should [c] iustifie you: vntill I dye, I will neuer take away mine [d] innocencie from my selfe.
6 I will keepe my righteousnesse, & will not forsake it: mine heart shall not reproue me of my [e] daies.
7 Mine enemy shalbe as the wicked, & hee that riseth against mee, as the vnrighteous.
8 For what [f] hope hath [g] hypocryte whē he hath heaped vp riches, if God take away his soule?
9 Will God heare his crye, whē trouble commeth vpon him?
10 Will he set his delight on [h] Almighty? will he call vpon God at all times?
11 I will teach you *what is* in the hand of [g] God, *and* I wil not conceale that which is with the Almightie.
12 Behold, al ye your selues [h] haue seen it: why then do ye thus vanish [i] in vanities?
13 This is the [k] portion of a wicked man with God, and the heritage of tyrants, *which* they shall receiue of the Almightie.
14 If his childrē be in great nomber, the sword *shall destroy* them, and his posteritie shall not be satisfied with bread.
15 His remnant shall be buried in death, and his widowes [l] shall not weepe.
16 Though he should heape vp siluer as the dust, and prepare raiment as the clay,
17 He may prepare it, but the iust shall put it on, & the innocent shall deuide the siluer.

b Howsoeuer men iudge of me, yet will I not speake contrary to that, which I haue said, and so doe wickedly in betraying the trueth.
c Which condemne me as a wicked man, because the hand of God is vpon me.
d I will not confesse that God doeth thus punish me for my sinnes.
e Of my life past.
f What aduantage hath the dissembler to gaine neuer so much, seeing he shall lose his own soule?
g That is, What God reseruetb to him selfe, and whereof he giueth not the knowledge to all.
h That is, the secret iudgements of God, and yet doe not vnderstand the.
i Why maintaine you then this error?
k Thus will God order the wicked, and punish him, euen vnto his posteritie.
l None shall lament him.

18 He buildeth his house as ý [m] moth, & as a lodge that the watchman maketh.
19 When the rich man sleepeth, [n] he shal not be gathered *to his fathers*: they opened their eyes, and he was gone.
20 Terrours shall take him as waters, *and* a tempest shall cary him away by night.
21 The East winde shall take him away, and he shall depart: and it shall hurle him out of his place.
22 And *God* shal cast vpō him & not spare, *though* he would faine flee out of his hand.
23 *Every mā* shall clap their hands at him, and hisse at him out of their place.

m Which breedeth in another mans possession or garment, but is soone shaken out.

n He meaneth that the wicked tyrants shal not haue a quiet death, nor be buried honourably.

CHAP. XXVIII.

Iob sheweth that the wisedome of God is vnsearchable.

THe siluer surely hath his veine, [a] & the gold his place, *where* they take it.
2 Yron is taken out of the dust, and brasse is molten out of the stone.
3 *God* putteth an end to darkenes, [b] and he tryeth the perfection of all things: hee setteth a bond of darkenes, and of the shadowe of death.
4 The flood breaketh out against ý [c] inhabitant, *& the waters* [d] forgotté of ý foot, being higher then man, are gone away.
5 Out of ý same earth commeth [e] bread, and vnder it, as it were fire is turned vp.
6 The stones therof *are* a place of [f] saphirs, and the dust of it *is* gold.
7 There is a path which no foule hath

a His purpose is to declare that man may atteine in this world to diuers secrets of nature, but man is neuer able to comprehend the wisedome of God.

b There is nothing but it is compassed with certaine limits, and hath an ende, but Gods wisdome.

c Meaning him that dwelleth thereby.

d Which a man cannot wade through. e That is, corne, and vnderneath is brimstone or cole, which easily conceiueth fire f Hee alludeth to the mines and secrets of nature, which are vnder the earth, whereinto neither foules nor beastes can enter.

knowen, neither hath the kites eye seen it.
8 The lions whelps haue not walked it, nor the lion passed thereby.
9 He putteth his hand vpon the g rocks, and ouerthroweth the mountaines by the rootes.
10 He breaketh riuers in the rockes, and his eye seeth euery precious thing.
11 He bindeth the floods, that they doe not ouerflow, & the thing that is hid, bringeth he to light.
12 But where is wisdom found? h & where is the place of vnderstanding?
13 Man knoweth not i the price thereof: for it is not found in the land of the liuing.
14 The depth saith, It is not in me: the sea also saith, It is not with me.
15 k Gold shall not be giuē for it, neither shall siluer be weighed for ỳ price thereof.
16 It shal not be valued with ỳ wedge of gold of Ophir, *nor* with the precious onix, nor the saphir.
17 The golde nor the crystal shalbe equal vnto it, nor the exchange *shalbe* for plate of fine golde.
18 No mentiō shalbe made of coral, nor of the l gabish: for wisdome is more precious then perles.
19 The Topaze of Ethiopia shall not bee equall vnto it, neither shall it bee valued with the wedge of pure golde.
20 Whence then cōmeth wisdome? and where is the place of vnderstanding,
21 Seeing it is hid from the eyes of all the liuing, and is hid from the m foules of the heauen?
22 Destruction and death say, We haue heard

g After that he hath declared the wisedome of God in the secrets of nature, he describeth his power h Though Gods power and wisdome may be vnderstand in earthly things, yet his heauenly wisdome cannot be attained vnto.
i It is too hie a thing for man to attaine vnto in this world.
k It can neither be bought for gold, nor precious stones, but is onely the gift of God.

l Which is thought to be a kinde of precious stone.
m Meaning, that there is no natural meanes whereby man might attaine to the heauenly wisdome: which he meaneth by the foules, that fie hie.

heard the fame thereof with our eares.
23 *But* God vnderstãdeth the [n] way thereof, and he knoweth the place therof.
24 For he beholdeth [y] ends of the world, *and* seeth all that is vnder heauen,
25 To make the waight of the winds, and to weigh the waters by measure.
26 When he made a decree for the raine, and a way for the lightening of the thunders,
27 Then did he see it, and counted it: he prepared it and also considered it.
28 And vnto man he saide, Beholde,* the [o] feare of the Lord is wisdome, and to depart from euill [w] vnderstanding.

n He maketh God onely the author of this wisdome, and the giuer thereof.

Prou. 1. 7.

o He declareth that man hath so much of this heauenly wisdome, as hee sheweth by fearing God, and departing from euill.

CHAP. XXIX.

1 *Iob complayneth of the prosperitie of the time past.* 7. 21 *His authoritie,* 12 *Iustice and equitie.*

SO Iob proceeded and continued his parable, saying,
2 Oh that I were as [x] in times past, when God preserued me!
3 When his [a] light shined vpõ mine head: *and when* by his light I walked through the [b] darkenesse,
4 As I was in the daies of my youth: when [c] Gods prouidence *was* vpon my tabernacle:
5 When the Almightie was yet with me, *and* my children round about me:
6 When I washed my paths [d] with butter, and when the rocke powred me out riuers of oyle:
7 When I went out to the gate, *euen* to the iudgement seat, *and when* I caused them to prepare my seat in the streete,

x *Eb. Moneth before.*

a When I felt his fauour.

b I was free from affliction.

c That is, seemed by euident tokens to be more present with me.

d By these similitudes he declareth the great prosperitie, that he was in, so that he had noue occasion to be such a sinner as they accused him.

8 The yong men saw me, and [e] hid themselues, and the aged arose, *and* stood vp.
9 The princes stayed talke, and layd their hand on their [f] mouth.
10 The voyce of princes was hid, and their tongue cleaued to the roofe of their mouth.
11 And when the [g] eare heard me, it blessed me: and when the eye sawe *me*, it gaue witnes to [h] me.
12 For I deliuered the [i] poore that cried, and the fatherlesse, and him that had none to helpe him.
13 [k] The blessing of him that was ready to perish, came vpon mee, and I caused the widowes heart to reioyce.
14 I put [l] on iustice, and it couered me: my judgement *was* as a robe, and a crowne.
15 I was the eyes to the blinde, and I was the feete to the lame.
16 I was a father vnto the poore, & *when* I knew not the cause, I sought it out diligently.
17 I brake also the chawes of [ẏ] vnrighteous man, & pluckt [ẏ] pray out of his teeth.
18 Then I said, I shal die in my [m] nest, and I shall multiply *my* dayes as the sand.
19 *For* my roote is [n] spred out by the water, and the dewe shall lie vpon my branch.
20 My glory shal renue toward me, & my bowe shalbe restored in mine hand.
21 Vnto me men gaue ear, and waited, & held their tongue at my counsell.
22 After my wordes they replied not, and my talke [o] dropped vpon them.
23 And they wayted for mee, as for the raine, and they opened their mouth [p] as for the

e Being ashamed of their lightnes, and afraid of my grauitie.
f Acknowledging my wisedome.
g All [ẏ] heard me prayſed me.
h Testifying that I did good iustice.
i Because his aduersaries did so much charge him with wickedner, he is compelled to render a count of his life.
k That is, I did succour him [ẏ] was in distresse, and so hee had cause to praise me.
l I delited to do iustice, as others did to weare costly apparell.
m That is, at home in my bed without all trouble, and vnquietnesse.
n My felicitie doeth increase.
o That is, was pleasant vnto them.
p As the drie ground thirsteth for the raine.

the latter raine.

24 If I q laughed on them, they beleeued it not: neither did they cause the light of my countenance r to fall.

25 I appointed out s their way, and did sit as chiefe, and dwelt as a king in the armie, *and* like him that cõforteth the mourners.

q That is, they thought it not to be a iest, or they thought not ȳ I would condescend vnto them.

r They were afraied to offend me, and cause me to be angry.

s I had them at commandement.

CHAP. XXX.

1 *Iob complaineth that hee is condemned of the most contemptible.* 11. 21 *Because of his aduersitie and affliction.* 23 *Death is the house of all flesh.*

BVt nowe they that are yonger then I, a mocke me: *yea*, they whose fathers I haue refused to set with the b dogs of my flockes.

a That is, mine estate is changed, and where as before ȳ ancient men were glad to doe me reuerence, the yong men nowe contemne mee.

b Meaning, to be my shepheards, or to keepe my dogges.

2 For wherto should the strength of their hands haue serued me, *seeing* age c perished in them?

c That is, their fathers died for famine before they came to age.

3 For pouertie & famine *they were* solitarie, fleeing into ȳ wildernes, *which is* darke, desolate and waste.

4 They cut vp ‖ nettels by the bushes, and the iuniper rootes *was* their meate.

‖ *Or, melowts.*

5 They were d chased foorth from among *men*: they shouted at them, as at a theefe.

d Iob sheweth that these that mocked him in his affliõ, were like to their fathers, wicked, & lewd felows, such as he here describeth.

6 Therefore they dwelt in the clifts of riuers, in the holes of the earth and rockes.

7 They roared among the bushes, and vnder the thistles they gathered themselues.

8 *They were* the children of fooles and the children of villains, which were more vile then the earth.

9 And nowe am I their e song, and I am their talke.

e They make songs of mee, & mocke at my miserie.

10 They

10 They abhorre me, *and* flee farre from me, and spare not to spit in my face.
11 Because that *God* hath loosed my f cord and humbled mee, g they haue loosed the bridle before me.
12 The youth rise vp at my right hãd: they haue pusht my feete, & haue trode on me *as on* the h paths of their destruction.
13 They haue destroyed my paths: they tooke pleasure at my calamitie, they had none i helpe.
14 They came as a great breach *of waters, and* k vnder this calamitie they come on heapes.
15 Feare is turned vpon me: *and* they pursue my soule as the wind, and mine health passeth away as a cloude.
16 Therefore my soule is now l powred out vpon mee, and the dayes of affliction haue taken holde on me.
17 m It pearceth my bones in the night, and my sinewes take no rest.
18 For the great vehemencie is my garment changed, *which* compasseth me about as the collar of my coate.
19 n He hath cast me into the myre, and I am become like ashes and dust.
20 When I cry vnto thee, thou doest not heare mee, neither regardest mee, *when* I stand vp.
21 Thou turnest thy selfe o cruelly against mee, and art enemie vnto mee with the strength of thine hand.
22 Thou takest me vp *and* causest mee to ride vpon the p winde, and makest my

f God hath taken from me the force, credite & autoritie wherewith I kept them in subiection.
g He said that the yong men when they sawe him, hid themselues, as Chap. 29.8, and nowe in his miserie they were impudent and licentious.
h That is, they sought by all meanes howe they might destroy me.
i They neede none to helpe them.
k By my calamitie they tooke an occasion against me.
l My life sayleth me, & I am as halfe dead.
m Meaning, sorowe.
n That is, God hath brought me into contempt.
o He speaketh not thus to accuse God, but to declare the vehemencie of his affliction, whereby he was carled beside himselfe.
p He compareth his afflictions to a tempest or whirle winde.

strength

strength to faile.
23 Surely I know that thou wilt bring me to death, and to the house appointed for all the liuing.
24 Doubtles none can stretch his hande [q] vnto the graue, though they crye in his destruction.
25 Did not I weepe with him that was in trouble? was not my soule in heauines for the poore?
26 Yet when I looked for good, [r] euill came vnto mee: and when I wayted for light, there came darknes.
27 My bowels did boile without rest: *for* the dayes of affliction are come vpon me.
28 I went mourning [s] without sunne: I stoode vp in ye congregation [t] *and* cryed.
29 I am a brother to the [u] dragons, and a companion to the ostriches.
30 My skinne is blacke vpon me, and my bones are burnt with [x] heate.
31 Therefore mine harpe is turned to mourning, and mine organs into the voice of them that weepe.

[Or, sickness, or Death.
q None can deliuer mee thence though they lament at my death.
r In stead of cõforting they mocked at me.
s Not delyting in any worldly thing, no not so much as in the vse of ye sunne.
t Lamenting them that were in affliction, and mooing others to pitie them.
u I am like the wilde beastes ye desire most solitary places.
x With the heat of affliction.

CHAP. XXXI.

1 Iob reciteth the innocencie of his liuing, & nõber of his vertues, which declareth what ought to be the life of the faithfull.

I Made a couenant with mine [a] eyes: why then should I thinke on [b] a maid?
2 For what portion *should I haue* of God from aboue? and *what* inheritance of the Almightie from on hie?
3 Is not destructiõ to ye wicked, & strange *punishment* to [c] the workers of iniquitie?
4 Doeth not he behold my wayes, and tel all my steps?

a I kept mine eyes from all wanton lookes.
b Would not God then haue punished me?
c Iob declareth that the feare of God was a bridle to stay him from all wicked deeds.

5 If I haue walked in vanitie, or if my
foote hath made haste to deceite,
6 Let God weygh me in the iust balãce,
and he shall know mine [d] vprightnes.
7 If my step hath turned out of ỳ way, or
mine heart hath [e] walked after mine eye,
or if any blot hath cleaued to mine hãds,
8 Let me sow, & let an other [f] eate: yea,
let my plants be rooted out.
9 If mine heart hath bene deceiued by a
woman, or if I haue layde waite at the
doore of my neighbour,
10 Let my wife [g] grinde vnto another
man, & let other mẽ bowe down vpõ her.
11 For this is a wickednes, and iniquitie
to be condemned:
12 Yea, this is a fire that shal deoure [h] to
destruction, and which shall roote out all
mine increase.
13 If I did contẽne the iudgement of my
seruant, and of my mayde, when they [i] did
contend with me,
14 What then shall I do when [k] God sti-
deth vp? and when he shal visite *me*, what
shall I answere?
15 He that hath made me in the wombe,
hath he not made [l] him? hath not he alone
facioned vs in the wombe?
16 If I restrained the poore of *their* de-
sire, or haue caused the eyes of the widow
[m] to faile,
17 Or haue eatẽ my morsels alone, & the
fatherlesse hath not eaten thereof,
18 (For from my youth he hath growẽ vp
with me [n] as *with* a father, and from my

d He sheweth wherin his vprightnesse standeth, that is, in asmuch as he was blamelesse before men, & sinned not against the second table.
e That is, hath accomplished the lust of mine eye.
f According to the curse of ỳ Lawe, Deut. 28.33.
g Let her be made a slaue.
h He sheweth that albeit man neglect the punishment of adulterie, yet the wrath of God will neuer cease till such be destroyed.
i When they thought themselues euill intreated by me.
k If I had oppressed others, how should I haue escaped Gods iudgement?
l He was moued to shew pitie vnto seruãts, because they were Gods creatures as he was.
m By long waiting for her request.
n He nurished the fatherlesse and maintained the widowes cause.

mother

mothers wombe I haue bene a guide vnto her)
19 If I haue seene any perish for want of clothing, or any poore without couering,
20 If his loynes haue not blessed me, because he was warmed with the fleece of my sheepe,
21 If I haue lift [o] vp mine hand against the fatherlesse, when I sawe that I might helpe him in the gate,
22 Let mine [p] arme fall frō my shoulder, and mine arme be broken from the bone.
23 For Gods punishment was [q] fearefull vnto me, and I could not *be deliuered* from his highnesse.
24 If I made gold mine hope, or haue said to [s] wedge of gold, *Thou* art my confidēce,
25 If I reioyced because my substance was great, or because mine hand had gotten much,
26 If I did beholde the [r] sunne, whē it shined, or [s] moone, walking in *her* brightnes,
27 If mine heart did flatter me in secret, or if my mouth did kisse mine [s] hand,
28 (This also had bin an iniquity to be cōdēned: for I had denied the God [t] aboue)
29 If I reioyced at his destruction that hated me, or was moued *to soy* when euill came vpon me,
30 Neither haue I suffered my mouth to sinne, by wishing a curse vnto his soule.
31 Did not the men of my [u] tabernacle say, Who shall giue vs of his flesh? we can not be satisfied.
32 The stranger did not lodge in the streete, *but* I opened my doores vnto him, that went by the way.

o To oppresse him & doe him iniurie.

p Let me rotte in pieces.

q I refrained no frō sinning for feare of me, but because I feared God.

r If I was proude of my worldly prosperitie & felicitie, which is meant by the shining of the sunne and brightnes of the moone.

s If mine owne doings delighted me.

t By putting confidence in any thing, but in him alone.

u My seruants moued me to be reuenged of mine enemie, yet did I neuer wish him hurt.

33 If

33 If I haue hid [x] my sinne, as Adam, concealing mine iniquitie in my bosome,
34 Though I could haue made afrayde a great multitude, yet the most contéptible of the families did [y] feare me: so I kept [z] silence, and went not out of the doore.
35 Oh that I had some to heare me! beholde my [a] signe that the Almightie will witnesse for me: though mine aduersarie should write a booke *against me*,
36 Would not I take it vpon my shoulder, *and* binde it as [b] a crowne vnto me?
37 I will tell him [§] nomber of my goings, and go vnto him as to a [c] prince.
38 If my lande [d] cry against me, or the furrowes thereof complaine together,
39 If I haue eaten the fruites thereof without siluer: or *if* I haue grieued [e] the soules of the masters thereof,
40 Let thistles growe in stead of wheat, and cockle in the steade of barly.

THE WORDES OF IOB ARE ENDED.

x And not confessed it freely: whereby it is euident that he iust fied himself before men & not before God.
y That is, I reuerenced the most weake & contemned, & was afraide to offend them.
z I suffred them to speake euill of me & went not out of my house to renenge it.
a This is a sufficient token of my righteousnesse, that God is my witnesse and wil iustifie my cause.
b Should not this booke of his accusations be a praise and commendation to me?
c I will make him a count of all my life, without feare.
d As though I had withholden their wages that laboured in it.
e Meaning, that he was no briber nor extortioner.
§ That is, the talke which he had with his three friendes.

CHAP. XXXII.

1 *Elihu reprooueth them of folie.* 8 *Age maketh not a man wise, but the Spirit of God.*

SO these three men ceased to answere Iob, because he "esteemed him selfe iust.
2 Then the wrath of Elihu the sonne of Barachel [y] Buzite, of [y] familie of [b] Ram, was kindled: his wrath, *I say*, was kindled against Iob, because hee iustified him selfe

"Ebr. was iust in his owne eyes.
a Which came of Buz [y] sonne of Nahor Abrahams brother.
b Or, as the Chalde paraphrast readeth, Abram.

selfe [c] more then God.
3 Also his anger was kindled against his three friendes, because they coulde not finde an answere, *and* yet condemned Iob.
4 (Nowe Elihu had wayted till Iob had spoken: for [d] they were more auncient in yeres then he)
5 So whe Elihu saw, that there was none answere in the mouth of the three men, his wrath was kindled.
6 Therfore Elihu the sonne of Barachel the Buzite answered, and sayd, I am yong in yeeres, and yee are ancient; therefore I doubted, and was afraide to shewe you mine opinion.
7 *For* I said, The daies [e] shal speake, and [f] multitude of yeres shall teach wisdome.
8 Surely there is a spirit in man, [f] but the inspiratio of the Almightie giueth vnderstanding.
9 Great men are not *alway* wise, neither do the aged *alway* vnderstande iudgemēt.
10 Therefore I say, Heare me, *and* I will shewe also mine opinion.
11 Behold, I did waite vpon your words, *and* hearkened vnto your knowledge, whiles you sought out [g] reasons.
12 Yea, when I had considered you, loe, there was none of you that reproued Iob, nor answered his wordes:
13 Least ye should say, We haue [h] found wisdome: *for* God hath cast him downe, *&* no man.
14 Yet hath [i] he not directed *his* words to mee, neither will I answere [k] him by your wordes.
15 *The* they fearing, answered no more, *but*

c By making himselfe innocent, and by charging God of rigour.
d That is, the three mentioned before.
e Meaning, the ancient, which haue experience.
f It is a speciall gift of God that man hath vnderstanding, & commeth neither of nature nor by age.
g To proue that Iobs affliction came for his sinnes.
h And farther your reuels, as though you had ouercome him.
i To wit, Iob.
k He speth almost the like argument, but without swetting, and reproches.

l I haue conceined in my mind great store of reasons.

m I will neither haue regard to riches, credite, nor authoritie, but will speake ỹ very truth.

n The Ebrewe word signifieth to change the name, as to call a foole a wise man: meaning, that he woulde not cloke the truth to flatterers.

left off their talke.

16 Whē I had waited (for they spake not, but stood still and answered no more)

17 *Then* answered I in my turne, & I shewed mine opinion.

18 For I am full of [l] matter, *and* the spirite within me, compelleth me.

19 Behold, my belly *u* as the wine, which hath no vent, *and* like the new bottels that brast.

20 *Therefore* will I speake, that I may take breath: I wil open my lips, & wil answere.

21 I wil not now accept ỹ person of man, [m] neither will I giue titles to man.

22 For I may not giue [n] titles, *least* my Maker should take me away suddenly.

CHAP. XXXIII.

Elihu accuseth Iob of ignorãce, 14 He sheweth that God hath diuers meanes to instruct man & to draw him from sinne. 19.29 He afflicteth man and suddēly deliuereth him. 26 Man being deliuered, giueth thankes to God.

WHerfore Iob, I pray thee, heare my talke, & hearkē vnto al my words.

2 Behold now, I haue opened my mouth: my tōgue hath spokē in my mouth.

3 My wordes *are* in the vprightnesse of mine heart, and my lips shall speake pure knowledge.

4 The [a] Spirite of God hath made mee, and the breath of the Almightie hath giuen me life.

5 If thou canst giue me answere, prepare thy selfe *and* stand before me.

6 Behold, I am according to thy wish in [b] Gods stead: I am also formed of the clay.

7 Behold,

2 I confesse the power of God, and am one of his, therefore thou ought est to heare me.

b Because Iob had willed to dispute his cause vs God, Chap. 16.21, so that he might do it without feare, Elihu saith, he will reason in Gods stead, whom he needeth not to feare, because he is a man made of the same matter that he is.

7 Behold, my terrour shal not feare thee, neither shall mine hande [c] be heauie vpon thee.
8 Doubtlesse thou hast spoken in mine eares, and I haue heard the voyce of *thy* wordes.
9 I am [d] cleane, without sinne: I am innocent, and there is none iniquitie in me.
10 Lo, he hath founde occasions against me, and counted me for his enemie.
11 He hath put my feete in the stockes, & looketh narowly vnto all my paths.
12 Beholde, in this hast thou not done right: I wil answere thee, that God is greater then man.
13 Why dost thou striue against him [e] for he doth not [f] giue accoũt of al his matters.
14 For God speaketh [f] once or twise, and one seeth it not.
15 In dreames *and* [g] visions of the nyght, when sleepe falleth vpon men, and they sleepe vpon *their* beds,
16 Then he openeth the eares of men, euẽ by their corrections, *which* he [h] had sealed,
17 That hee might cause man to turne away from *his* enterprise, and that he might hide the [i] pride of man,
18 And keepe backe his soule from the pit, and that his life shoulde not passe by the sword.
19 He is also striken with sorow vpon his bed, and the griefe of his bones *u* sore,
20 So [y] his [k] life causeth him to abhorre bread, and his soule daintie meate.

c Twill not handle thee so roughly as those others haue done.
d He repeteth Iobs wordes, whereby he protested his innocencie in diuers places, but specially in the 23.16. and 30. Chap.
e The cause of his iudgements is not alwayes declared to man.
f Though God by sundry examples of his iudgementes speake vnto man, yet the reason thereof is not knowen: yea and though God shoulde speake, yet he is not vnderstande.
g God, sayth he, speaketh cõmonly either by visions to teach vs the cause of his iudgements, or else by afflictions, or by his messenger.
h That is, determined to sende vpon them.
i He sheweth for what ende God sendeth afflictions: to beate downe mans pride, and to turne from euill.
k That is, his painefull and miserable life.

21 His flesh faileth that it can not bee seene, and his bones *which* were not seene, clatter.

22 So his soule draweth to the graue, and his life l to the buriers.

23 If there be a m messenger with him, *or* an interpreter, one of a thousande n to declare vnto man his righteousnesse,

24 Then will hee haue o mercy vpon him, and will say, p Deliuer him, that he go not downe into the pit: q for I haue receiued a reconciliation.

25 *Then* shall his flesh bee q as fresh as a childes, *and* shall returne as in the dayes of his youth.

26 He shall pray vnto God, and he will be fauourable vnto him, and hee shall see his face with ioy: for he will render vnto man his r righteousnesse.

27 He looketh vpon men, and if one say, I haue sinned, and s peruerted righteousnesse, and it did not profite t me,

28 u He will deliuer his soule from going into the pit, and his life shall see the light.

29 Loe, all these things will God woorke x twise or thrise with a man,

30 That he may turne backe his soule fro the pit, to be illuminate in the light of the liuing.

31 Marke wel, O Iob, & heare me: keepe silence, and I will speake.

l To them that shall bury him.

m A man sent of God to declare his will.

n A singular man, and as one chosen out of a thousand, which is able to declare the great mercies of God vnto sinners: and wherein mans righteousnes standeth, which is through the iustice of Iesus Christ and faith therein.

o He sheweth that it is a sure token of Gods mercie towarde sinners, when he causeth his worde to be preached vnto them.

p That is, the minister shall by y preaching of the worde pronounce vnto him the forgiueness of his sinnes.

q Hee shall feele Gods fauour and reioyce: declaring hereby, wherein standeth the true ioy of the faithfull; and that God will restore him to health of body, which is a token of his blessing.

r God will forgiue his sinnes and accept him as iust.

s That is, done wickedly.

t But my sinne hath bene the cause of Gods wrath towards me.

u God will forgiue the penitent sinner.

x Meaning, oft times, euen as oft as a sinner doeth repent.

32 If there be y matter, answere me, and speake: for I desire to z iustifie thee.
33 If thou hast not, heare me: holde thy tongue, and I will teach thee wisedome.

y If thou doubt of any thing, or see occasion to speake against it. z That is, to shewe thee, wherein mans justification consisteth.

CHAP. XXXIIII.

5 Elihu chargeth Iob, that he called him selfe righteous. 12 He sheweth that God is iust in his iudgements. 24 God destroyeth the mightie. 30 By him the hypocrite reigneth.

MOreouer Elihu answered, and said,
2 Heare my words, ye a wise men, and hearken vnto me, ye that haue knowledge.
3 For the eare tryeth the wordes, as the mouth tasteth meate.
4 Let vs seeke b iudgement among vs, & let vs knowe among our selues what is good.
5 For Iob hath said, I am righteous, and God hath taken c away my iudgement.
6 Should I lie in my d right? my *wound* of the arrowe is e grieuous without *my* sinne.
7 What man is like Iob, that drinketh f scornefulnes like water?
8 Which goeth in the g company of the that worke iniquitie, and walketh with wicked men?
9 For he hath said, h It profiteth a man nothing that he should i walke with God.
10 Therefore hearken vnto me, ye me of wisedome, God forbid that wickednesse

a Which are esteemed wise of the worlde. b Let vs examine the matter vprightly. c That is, hath afflicted me without measure. d Should I say, I am wicked, being an innocent? e I am sorer punished, then my sinne deserueth. f Which is cōpelled to receiue the reproche and scornes of many for his foolish wordes. g Meaning, that Iob was like to the wicke, because he seemed not to glorifie God, and submit him selfe to his iudgements. h He wrasteth Iobs wordes, who saide that Gods children are oft times punished in this worlde, and the wicked goe free. i That is, live godly, as Gen. 5. 22.

should be in God, and iniquitie in the Almightie.
11 For he will render vnto man *according* to his worke, and cause euery one to finde according to his way.
12 And certainely God will not do wickedly, neither will the Almightie peruert iudgement.
13 Whom * hath he appointed ouer the earth beside him selfe? or who hath placed the whole worlde?
14 If[k] he set his heart vpon *man*, & gather vnto him selfe his spirit [l] and his breath,
15 All flesh shall perish together, & man shall returne vnto dust.
16 And if thou hast vnderstanding, heare this *and* hearken to the voyce of my wordes.
17 Shall he that hateth iudgement, [m] gouerne? and wilt thou iudge him wicked that is most iust?
18 Wilt thou say vnto a King, *Thou art* [n] wicked? or to princes, *Ye are* vngodly?
19 *How much lesse* to him that accepteth not the persons of princes, and regardeth not the riche, more then the poore? for they be all the worke of his handes.
20 They shall dye suddenly, [o] and the people shalbe troubled at midnight, [p] and they shall passe foorth and take away the mightie without hande.
21 For his eies *are* vpon the wayes of mã, and he seeth all his goings.
22 There is no darkenesse nor shadow of death, that the workers of iniquitie might be hid therein.
23 For he will not lay on man so much, that

* *Chap. 36. 23.*

k To destroy him.
l The breath of life, which he gaue man.
m If God were not iust, howe could he gouerne ye world?
n If man of nature feare to speake euill of such as haue power, then much more ought they to be afraide to speake euill of God.
o When they looke not for it.
p The messengers or visitation that God shall sende.

that he shoulde q enter into iudgement with God.
24 He shall breake s mightie wout r seeking, and shall set vp other in their steade.
25 Therefore shall he declare their sworkes: he shall turne the t night, and they shalbe destroyed.
26 He striketh them as wicked men in the places of the u seers,
27 Because they haue turned backe from him, and woulde not consider all his wayes:
28 So that they haue caused the voyce of the poore to x come vnto him, and he hath heard the crie of the afflicted.
29 And when he giueth quietnesse, who can make trouble? and when he hideth his face, who can beholde him, whether *it be* vpon nations, or vpon a man onely?
30 Because the y hypocrite doeth reigne, *and* because the people are snared.
31 Surely *it appertaineth* vnto God z to say, I haue pardoned, I will not destroy.
32 a But if I see not, teach thou me: if I haue done wickedly, I will do no more.
33 Will he perfourme the thing through b thee? for thou hast reproued c it, because that thou hast chose, and not I. now speake what thou knowest.
34 Let men of vnderstanding tell me, and let a wise man hearken vnto me.

q God doeth not afflict man aboue measure, so that he should haue occasion to contende with him.
r For all his creatures are at hand to serue him, so that he needeth not to seeke for any other army.
s Make them manifest that they are wicked.
t Declare the things that were hid.
u Meaning, openly in the sight of al men.
x By their cruelties, and extortion.
y When tyrãs sit in the throne of iustice, which vnder pretence of executing iustice are but hypocrites and oppresse the people, it is a signe that God hath drawen backe his countenance and fauour from that place.
z Onely it belongeth to God to moderate his corrections, and not vnto man.
a Thus Elihu speaketh in the person of God, as it were mocking Iob because he woulde be wiser then God.
b Will God vse thy counsell in doing his workes?
c Thus he speaketh in the person of God, as though Iob shoulde chuse and refuse affliction at his pleasure.

35 Iob hath not spoken of knowledge, neither were his wordes according to wisedome.
36 I desire that Iob may be [d] tryed, vnto the end touching the answers for wicked men.
37 For he [e] addeth rebellion vnto his sinne: he clappeth his hands among vs, & multiplieth his wordes against God.

d That he may speake as much as he can, that we may answer him and all the wicked that shall vse such arguments.
e He standeth stubburnely in ¶ maintenance of his cause.

CHAP. XXXV.

6 Neither doeth godlinesse profit, or vngodlinesse hurt God, but man. 13 The wicked cry vnto God and are not heard.

ELihu spake moreouer, and said,
2 Thinkest thou this right, that thou hast said, I am [a] more righteous then God?
3 For thou hast said, What profiteth it thee and what auaileth it me, *to purge me* from my sinne?
4 *Therefore* will I answere thee, and thy [b] companions with thee.
5 Looke vnto the heauen, and see & behold ¶ [c] clouds *which* are hier then thou.
6 If thou sinnest, what doest thou [d] against him, yea, when thy sinnes be many, what doest thou vnto him?
7 If thou be righteous, what giuest thou vnto him? or what receiueth he at thine hand?
8 Thy wickednes *may hurt* a man as thou art: and thy righteousnesse *may profite* the sonne of man.
9 They cause many that are oppressed, [e] to crie, *which* cry out for the violence of the mightie.

a Iob neuer spake these words: but because he maintained his innocency, it seemed as though he would say, that God tormented him without iust cause.
b Such as are in ¶ like errour.
c If thou canst not controll the cloudes, wilt thou presume to instruct God?
d Neither doth thy sinne hurt God, nor thy iustice profite him: for he wil be glorified without thee.
e The wicked may hurt man & cause him to cry, who if he sought to God, which sendeth comfort, should be delivered.

10 But none saith, Where is God y made me, which giueth songs in the night?
11 Which teacheth vs more the y beasts of the earth, and giueth vs more wisdome then the foules of the heauen.
12 Then they cry because of the violence of the wicked, but f he answereth not.
13 Surely God wil not heare vanitie, neither wil the Almightie regard it.
14 Although thou saiest *to God*, Thou wilt not regarde it, g yet iudgement *is* before him: trust thou in him.
15 But nowe because his anger hath not visited, nor called to count *the euill* with great extremitie,
16 Therefore Iob h openeth his mouth in vaine, and multiplieth wordes without knowledge.

f Because they pray not in faith as feeling Gods mercies.
g God is iust, howsoeuer thou iudgest of him.
h For if he did punish thee, as thou deseruest, thou shouldest not be able to open thy mouth.

CHAP. XXXVI.

1 Elihu sheweth the power of God, 6 And his iustice, 9 And wherefore he punisheth. 13 The propertie of the wicked.

ELihu also proceeded and sayde,
2 Suffer me a litle, and I wil instruct thee: for *I haue* yet to speake on Gods behalfe.
3 I will fetch a my knowledge a farre off, and will attribute righteousnesse vnto my Maker.
4 For truely my words shall not be false, *and* he that is b perfite in knowledge, *speaketh* with thee.
5 Behold, the mighty God casteth away none y is c mighty *and* valiant of courage,

a He sheweth that when we speake of God, we must lift our spirits more hie, then our naturall sense is able to reach.
b Thou shalt perceiue that I am a faithfull instructour, and that I speake to thee in y name of God.
c Strong and constant, and of vnderstanding: for these are the gifts of God, and bestoweth them in man: but forasmuch as God punished nowe Iob, it is a signe that these are not in him.

6 [d]He mainteineth not the wicked, but he giueth iudgement to the afflicted.
7 He withdraweth not his eyes from the righteous, but *they are* with [e] Kings in the throne, where hee placeth them for euer: thus they are exalted.
8 And if they be bound in fetters, *and* tied with the cordes of affliction,
9 Then will he shew them their [f] work and their sinnes, because they haue bene proud.
10 Hee openeth also their eare to discipline, and commandeth them that they returne from iniquitie.
11 * If they obey and serue him, they shal ende their daies in prosperitie, and their yeres in pleasures.
12 But if they will not obey, they shall passe by the sworde, and perish [g] without knowledge.
13 But the hypocrites [h] of heart increase the wrath: *for* they [i] call not when he bindeth them.
14 Their soule dieth in [k] youth, and their life among the whoremongers.
15 He deliuereth the poore in his affliction, and openeth their eare in trouble.
16 Euen so would he haue take thee out of the streight place *into* a broad place & not shut vp beneath: and [l] that which resteth vpon thy table, had bene full of fat.
17 But thou art ful of the [m] iudgement of the wicked, *though* iudgement and equitie maintaine *all things*.

d Therefore he will not preserue the wicked, but to the humble and afflicted heart he will shew grace.
e He preferreth the godly to honour.
f He will moue their hearts to seele their sinnes that they may come to him by repentance, as he did Manasseh. *Isai.* 1.19.
g That is, in their follie or obstination, and so shalbe cause of their owne destruction.
h Which are malitiously bent against God, & flatter themselues in their vices.
i When they are in affliction they seeke not to God for succour, as Asa, 2. Chro. 16.12. Reuel. 16.11.
k They dye of some vile death & that before they come to age.
l If thou haddest bene obedient to God, he would haue brought thee to libertie and wealth.
m Thou art altogether after the maner of the wicked; for thou doest murmure against the iustice of God.

18 [n]For

18 [n] For *Gods* wrath is, least hee shoulde take thee away in *thine* abundance: for no multitude of gifts can deliver thee.
19 Will he regarde thy riches? *he regardeth* not golde, nor all them that excell in strength.
20 [o] Be not carefull in the night, howe he destroyeth the people out of their place.
21 Take thou heed: looke not to [p] iniquitie: for thou hast chosen it rather then affliction.
22 Beholde, God exalteth by his power: what teacher is like him?
23 Who hath appointed to him his way? or who can say, Thou hast done wickedly?
24 Remember [y] thou magnifie his worke, which men beholde.
25 All men see it, and men beholde it [q] a farre off.
26 Behold, God *is* excellent, [r] & we know him not, neither can [y] nomber of his yeres be searched out.
27 When he restraineth the drops of water, the rayne [s] powreth downe by the vapour thereof,
28 Which *raine* the cloudes doe drop *and* let fall abundantly vpon man.
29 Who can knowe the diuisions of the clouds, *and* [y] thunders of his [t] tabernacle?
30 Behold, he spreadeth his light vpō it, and couereth the [x] bottome of the sea.
31 For thereby he iudgeth [y] the people, and giueth meate abundantly.

n God doth punish thee, least thou shouldest forget God in thy wealth and so perish.
o Be not thou curious in seeking the cause of Gods iudgement, when he destroyeth any.
p And so murmure against God through impaciencie.
q The workes of God are so manifest, that a man may see them a far off, and know God by the same.
r Our infirmity hinderetha vs so, that we can not attaine to the perfite knowledge of God.
s That is, the raine commeth of those drops of water, which he keepeth in the cloudes.
t Meaning, of the cloudes, which he calleth the tabernacle of God.
u Vpon the cloudes.

x That men can not come to the knowledge of the springs thereof.
y He sheweth that the raine hath double vse: the one that it declareth Gods iudgements, when it doeth ouerflowe any places, and [y] other that [x] maketh the land fruitfull.

32 He couereth the light with [y] cloudes, and commandeth them to go [z] against it.
33 [a] His companion sheweth him thereof, and there is anger in rising vp.

z That is, one cloude to dash against another.
a The colde vapour sheweth him: that is, the colde of the hote exhalation, which being taken in the cold mounteth vp toward the place where the fire is, and so anger is ingendred: that is, noyse and thunder clapes.

CHAP. XXXVII.

Elihu proueth that the vnsearchable wisedome of God is manifest by his workes, 4 As by the thunders, 6 The snowe, 9 The whirlwinde, 11 And the raine.

AT this also mine heart is [a] astonied, & is moued out of his place.
2 Heare the [b] sound of his voice, and the noyse that goeth out of his mouth.
3 He directeth it vnder [y] whole heauen, and his light vnto the endes of the world.
4 After it a noise souundeth: he thundreth with the voyce of his maiestie, and he will not stay [c] them when his voyce is heard.
5 God thundreth marueilously with his voyce: he worketh great things, which we knewe not.
6 For he saith to the snow, Be thou vpon the earth: [d] likewise to the smal raine and to the great raine of his power.
7 With the force *thereof* he [e] shutteth vp euery man, that all men may knowe his worke.
8 Then the beasts goe into the denne, & remaine in their places.
9 The whirlewinde commeth out of the South, & the colde fro the [f] Northwinde.
10 At the breath of God the frost is giue,

a At the marueiling of the thunder, and lightninges: whereby he declareth that the faithful are lately touched with the maiestie of God, whē they behold his workes.
b That is, the thūder, wherby he speaketh to men to waken their dulnes & to bring thē to the cōsideratiō of his workes.
c Meaning, the raines & thunders.
d So that neither small raine nor great snow nor any thing else commeth without Gods appoyntment.
e By raines and thunders God causeth men to keepe themselues within their houses.
f In Ebrewe it is called the scattering winde, because it driueth away the clondes and purgeth the aire.

and

and the breadth of the waters g *is* made narrowe.
11 He maketh also the cloudes to h labour, to water *the earth, and* scattereth the cloude of i his light.
12 And it is turned about by his gouernemẽt, that they may do whatsoeuer he cõmandeth them vpon the whole worlde:
13 Whether it be for k punishment, or for his lãd, or of mercy, he causeth it to come.
14 Hearken vnto this, O Iob: stande and consider the wonderous workes of God.
15 Didest thou know when God disposed them? & caused the l light of his cloude to shine?
16 Hast thou knowen the m varietie of the cloude, *and* the wonderous workes of him, that is perfite in knowledge?
17 *Or* how thy clothes are n warme, whẽ he maketh the earth quiet through the South winde?
18 Hast thou stretched out the heauens, which are strong, *and* as a molten o glasse?
19 Tell vs what we shall say vnto him: *for* we can not dispose *our matter* because of p darkenesse.
20 Shall it be q tolde him when I speake? or shall man speake when he shalbe r destroyed?
21 And now men see not ȳ light, s which

g That is, frozen vp & dried.
h Gather the vapours, and moue to and fro to water the earth.
i That is, the cloude that hath lightning in it.
k Raine, colde, heate, tempests and such like are sent of God, either to punish man, or to profite the earth, or to declare his fauour towarde man, as Chap. 36. 31.
l That is, the lightning to breake forth in the cloudes?
m Which is sometime changed into raine, or snow, or hail, or such like.
n Why thy clothes shoulde keepe thee warme, when the Southwind bloweth, rather then when any other winde bloweth?
o For their clearenes.
p That is, our ignorance: signifying that Iob was so presumptuous that he would controll the workes of God.
q Hath God neede that any should tell him, when man murmureth against him?
r If God would destroy a man, shoulde he repine?
s The cloude stopperth the shining of the sunne, that man can not see it till the winde haue chased away the cloude; and if man be not able to attaine to the knowledge of these things, how much lesse of Gods iudgements?

shineth in the cloudes, but the winde passeth and clenseth them.

22 The [t] bright nesse commeth out of the North: the praise *thereof is* to God, which is terrible.

23 *Jt u* the Almightie: we can not finde him out: *he u* excellét in power & iudgement, and abundant in iustice: he [n] afflicteth not.

24 Let men therefore feare him: *for* he will not regarde any that are wise in their owne conceite.

t In Ebrewe, golde: meaning, faire weather and cleare as golde.

n Meaning, without cause.

CHAP. XXXVIII.

God speaketh to Job, and declareth the weaknesse of man in the consideration of his creatures, by whose excellencie the power, iustice and prouidence of the Creator is knowen.

THen answered ye Lord vnto Iob out of the [a] whirlewinde, & said,

2 Who is this that [b] darkeneth the counsell by wordes without knowledge?

3 Girde vp nowe thy loynes like a man: I [c] will demaunde of thee and declare thou vnto me.

4 Where wast thou when I layde the [d] foundations of the earth? declare, if thou hast vnderstanding,

5 Who hath laid the measures thereof, if thou knowest, or who hath stretched the line ouer it?

6 Whereupon are ye fundations thereof set: or who laid the corner stone thereof?

a That his wordes might haue greater maiestie, and that Iob might knowe with whome he had to doe.

b Which by seeking out the secret counsel of God by mans reason, maketh it more obscure, & sheweth his owne follie.

c Because he had wished to dispute with God, Chap. 13. 3. God reasoneth with him to declare his rashnesse.

d Seeing he coulde not iudge of those things which were done so long before he was borne, he was not able to comprehende all Gods workes: much lesse the secrete causes of his iudgements.

7 When

7 When the starres of [d] morning [e] praised *me* together, and all the [f] children of God reioyced:
8 Or *who* hath shut vp the sea [w] doores, when it issued & came forth *as* out of the wombe:
9 When I made the cloudes *as* [x] couering thereof, and darkenesse *as* the [g] swadling bands thereof:
10 When I stablished my commandemẽt vpon it, and set barres and doores,
11 And said, Hitherto shalt thou come, but no farther, and here [h] shall it stay thy proude waues.
12 Hast thou commanded the [i] morning since thy daies? hast thou caused [y] morning to know his place?
13 That it might take hold of the corners of the earth, and that the wicked might be [k] shaken out of it?
14 It is turned as clay to facion, [l] and all stand vp as a garment.
15 And from the wicked their light shall be taken away, and the hie arme shall be broken.
16 Hast thou entred into the bottomes of the sea? or hast thou walked to seeke out the [m] depths?
17 Haue the gates of death bene opened vnto thee? or hast thou seene the gates of the shadowe of death?
18 Hast thou perceiued the breadth of [y] earth? tell if thou knowest all this.
19 Where is the way *where* light dwelleth? and where is the place of darkenes,

e The starres and dumme creatures are faide to praise God, because his power, wisedome and goodnes is manifest and knowen therin.
f Meaning, the Angels.
g As though the great sea were but as a litle babe in the handes of God to turne to and fro.
h That is, Gods decree & commandement, as verse 10.
i To wit, to rise, since thou wast borne?
k Who having in the night bene giuen to wickednes, can not abide the light, but hide themselues?
l The earth which seemed in the night to haue no forme, by the rising of the sunne is as it were created a newe, and all things it ereio clad with newe beautie.
m If thou art not able to seeke out the depth of the sea, how much less art thou able to comprehende the counsell of God?

20 That thou [n] shouldest receiue it in the boundes thereof, and that thou shouldest know the paths to the house thereof?
21 Knewest thou it, because thou wast then borne, and *because* the number of thy dayes *is* great?
22 Hast thou entred into the treasures of the snow? or hast thou seene the treasures of the hayle,
23 Which I haue [o] hid against ye time of trouble, against the day of warre & battel?
24 By what way is the light parted, *which* scattereth the East winde vpon the earth?
25 Who hath deuided the spowtes for the rayne? or the way for the lightning of the thunders,
26 To cause it to raine on ye earth where no man is, *&* in the wildernes where there is no man?
27 To fulfill the wilde and waste place, and to cause the bud of ye herbe to spring foorth?
28 Who is the father of ye raine? or who hath begotten the droppes of the dew?
29 Out of whose wombe came ye yce? who hath ingendred the frost of the heauen?
30 The waters are hid [p] as *with* a stone: & the face of the depth is frosen.
31 Canst thou restraine the sweete *influences* of [q] the Pleiades? or loose the bands of [r] Orion?
32 Canst thou bring foorth [s] Mazzaroth in their time? canst thou also guide [t] Arcturus with his sonnes?
33 Knowest thou the course of heaue, or canst thou set [u] the rule therof in ye earth?

[n] That thou mightest appoint it his way and limites.
[o] To punish mine enemies with them, as Exod. 9. 18. Ioth. 10. 11.
[p] The yce conuereth it, as though it were paued with stone.
[q] Which starres arise wh̃ the sunne is in Taurus, which is the spring time, and bring showres.
[r] Which starre bringeth in winter.
[s] Certaine starres so called, some thinke they were the twelue signes.
[t] The North starre with those that are about him.
[u] Canst thou rule the heauenly bodies, or haue any power ouer the earthly bodies?

34 Canst

34 Canst thou lift vp thy voyce to the cloudes that the abundance of water may couer thee?
35 Canst thou sende the lightnings that they may walke, and say vnto thee, Loe, here we are?
36 Who hath put wisedome in the [x] reines? or who hath giuen the heart vnderstanding?
37 Who can number clouds by wisdome? or who can cause to cease the [y] bottels of heauen,
38 Whē the earth groweth into hardnes, [z] and the clottes are fast together?

x In the secret parts of man.
y That is, the cloudes, wherein the water is contained as in bottels.
z For when God doth not open these bottels, the earth commeth to this inconuenience.

CHAP. XXXIX.

The bountie and prouidence of God, which extendeth euen to the yong rauens, giueth man full occasion to put his confidence in God. 37 Iob confesseth and humbleth himselfe.

WIlt [a] thou hunt the pray for the lion? or fill the appetite of the lions whelpes,
2 Whē they couch in their places, *and* remaine in the couert to lye in wayte?
3 Who prepareth for the rauen his meat, when his birds [b] crie vnto God, wandering for lacke of meate?
4 Knowest thou the time when the wilde goates bring foorth yong? *or* doest thou marke when the [c] hindes do calue?
5 Canst thou nomber the moneths that they [d] fulfil? or knowest thou the time whē they bring forth?
6 They bow themselues: they [e] bruse their yong and cast out their sorrowes.
7 *Yet* their yong waxe fatte, and growe vp with yong?

a After he had declared Gods workes in the heauens, he sheweth his marueilous prouidence in earth, euen toward the brute beasts,.
b Read Psal. 147. 9.
c Hee chiefly maketh mēcion of wild goates and hindes, because they bring foorth their yong with most difficultie.
d That is, how long they goo
e They bring forth with great difficultie.

with corne: they go forth and returne not vnto them.

8 Who hath set the wilde asse at libertie? or who hath loosed the bondes of the wild asse?

9 *It is I* which haue made ye wildernes his house, and the f salt places his dwellings.

10 He derideth the multitude of the city: he heareth not the crie of the driuer.

11 He seeketh out the mountaine for his pasture, and searcheth after euery greene thing.

12 Will the vnicorne g serue thee? or will he tarie by the cribbe?

13 Canst thou bind the vnicorne with his band *to labour* in the furrow? or wil he plow the valleys after thee?

14 Wilt thou trust in him, because his strength is great, and cast off thy labour vnto him?

15 Wilt thou beleeue him, ye he will bring home thy seed, & gather it into thy barne?

16 *Hast thou giuen* the pleasant wings vnto the pecocks? or wings and fethers vnto the ostriche?

17 Which leaueth his egges in the earth and maketh h them hote in the dust,

18 And forgetteth that the foote might scatter them, or that the wild beast might breake them.

19 Hee sheweth himselfe cruell vnto his yong ones, *as* they were not his, *and* is without feare, as if he traueiled i in vaine.

20 For God hath depriued him of k wisedome, and hath giuen him no part of vnderstanding.

21 When l time *is*, he mounteth on hie: he mocketh

f That is, the baren ground where no good fruites growe.

g Is it possible to make the vnicorne tame? signifying that if man cannot rule a creature, that it is much more impossible that hee should appoint the wisdome of God, where by he gouerneth all the worlde.

h They write that the ostrich couereth her egges in the sand, and because the coutrey is hote, and the sunne still keepeth them warme, they are hatched.

i If he should take care for them.

k That is, to haue a care, and naturall affection toward his yong.

l When the yong ostrich is growen vp, he outrunneth the horse.

mocketh the horse and his rider.
22 Hast thou giuen the horse strength? *or* couered his necke with [m] neying?
23 Hast thou made him afraid as the grashopper? his strong neying is fearefull.
24 He [n] diggeth in the valley, & reioyceth in *his* strength: he goeth forth to meete the harnest *man*.
25 He mocketh at feare, and is not afraid, and turneth not backe from the sword,
26 *Though* the quiuer rattle agaynst him, the glittering speare and the shield.
27 He [o] swaloweth the ground for fearcenes and rage, and he beleeueth not that it is the noyse of the trumpet.
28 He sayth among the trumpets, Ha, ha: he smelleth the battell afarre off, and the noise of the captaines, and the shouting.
29 Shal the hauke flie by thy wisdom, *stretching out* his wings toward the [p] South?
30 Doeth the egle mount vp at thy commandement, or make his nest on hie?
31 She abydeth and remayneth in the rocke, *euen* vpon the top of the rocke, and the tower.
32 From thence she spieth for meate, *and* her eyes beholde afarre off.
33 His yong ones also sucke vp bloud: and where the slaine *are*, there is she.
34 Moreouer the Lord spake vnto Iob, & sayde,
35 Is this to [q] learne, to striue with the Almightie? hee that reproueth God, let him answere to it.
36 ¶ Then Iob answered the Lord, saying,
37 Behold, I am [r] vile: what shal I answere thee? I will lay my hand vpon my mouth.

m That is, giuen him courage? which is ment by neying and shaking his mane: for with his breath he couereth his necke.
n He beareth with his hoofe.
o He so ridde the ground that it seemeth nothing vnder him.
p That is, when cold commeth, to flie into the warme countries.
q Is this the way for a man that wil learne, to striue with God? which thing he reproueth in Iob.
r Whereby he sheweth that hee repented, and desired pardon for his sinnes.

38 Once haue I ſpoken, but I wil anſwere no more, yea twiſe, but I will proceede no farther.

CHAP. XL.

2 *Howe weake mans power is, being compared to the workes of God:* 10 *Whoſe power appeareth in the creation, and gouerning of the great beaſtes.*

A Gaine the Lord anſwered Iob out of * the whirlewinde, and ſaid,

Chap. 38. 1.

2 Girde vp nowe thy loynes like a man: I will demaund of thee, and declare thou vnto me,

3 Wilt thou diſanull [a] my iudgement? or wilt thou condemne me, that thou mayeſt be iuſtified?

4 Or haſt thou an arme like God? or doeſt thou thunder with a voyce like him?

5 Decke thy ſelfe now with [b] maieſty and excellencie, and aray thy ſelfe with beauty and glorie.

6 Caſt abroade the indignation of thy wrath, & behold euery one that is proude, and abaſe him.

7 Looke on euery one that is arrogant, & bring him low: and deſtroy the wicked in their place.

8 Hide them in the duſt together, & bind [c] their faces in a ſecret place.

9 Then will I confeſſe vnto thee alſo, that thy right hand can [d] ſaue thee.

10 ¶ Beholde nowe [e] Behemoth (whome I made [f] with thee) which eateth [g] graſſe as an oxe.

a Signifying that they that iuſtifie themſelues, condemne God as vniuſt.
b Meaning, that theſe were proper vnto God, and belonged to no man.
c Cauſe them to die if thou canſt.
d Prouing hereby that whoſoeuer attributeth to himſelfe power and abilitie to ſaue himſelfe, maketh himſelfe God.
e This beaſt is thought to be the elephant, or ſome other, which is vnknowen.
f Whom I made as well as thee.
g This commendeth the prouidence of God towarde man: for if hee were giuen to deuour as a Lion, nothing were able to reſiſt him or content him.

11 Beholde

11 Behold now, his strength *is* in his loynes, and his force *is* in the nauill of his belly.
12 *When* hee taketh pleasure, his tayle is like a cedar: the sinewes of his stones are wrapt together.
13 His bones are *like* staues of brasse, *and* his small bones like staues of iron.
14 [h] He is the chiefe of ye wayes of God: [i] he that made him, will make his swordde to approch vnto him.
15 Surely the mountains bring him forth grasse, where all ye beasts of the field play.
16 Lieth he vnder the trees in the couert of the reede and fennes?
17 Can the trees couer him with their shadowe? or can the willowes of the riuer compasse him about?
18 Behold, he spoyleth the riuer [k] and hasteth not: he trusteth that he can drawe vp Iorden into his mouth.
19 Hee taketh it with his eyes, and thrusteth *his* nose through whatsoeuer meeteth him.
20 ¶ Canst thou drawe out [l] Liuiathan with an hooke, and with a line which thou shalt cast downe vnto his tongue?
21 Cast thou cast an hooke into his nose? canst thou perce his iawes with an angle?
22 Will he make many [m] prayers vnto thee, or speake thee faire?
23 Will he make a couenat with thee? & wilt thou take [n] him as a seruant for euer?
24 Wilt thou play with him as [o] a bird? or wilt thou binde him for thy maides?
25 Shall the companions banker with him? shall they deuide him among the marchants?

h He is one of the chiefest workes of God among ye beasts.
i Though man dare not come nere him, yet God can kill him.
k He drinketh at leisure, and feareth no body
l Meaning, the whale.
m Because he feareth lest thou shouldest take him.
n To doe thy business, and be at thy commandement.

26 Canst thou fil the basket with his skin? or the fishpanier with his head?
27 Lay thine hand vpon him: remember o the battell, *and* do no more so.
28 Behold, p his hope is in vaine: *for* shal not one perish euen at the sight of him?

o If thou once consider the danger, thou wilt not meddle with him.
p To wit, that trusteth to take him

CHAP. XLI.

1 *By the greatnes of this monster Liuiathan God sheweth his greatnes, and his power, which nothing can resist.*

NOne *is* so fierce that dare stirre him vp. Who is hee then that can stande a before me?
2 Who hath preuented me that I should b make an end? Al vnder heauen is mine.
3 I will not keepe silence *concerning* c his parts, nor *his* power, nor his comely proportion.
4 Who can discouer the face d of his garment? *or* who shall come to him with a double e bridle?
5 Who shall f open the doores of his face? his teeth are fearefull round about.
6 The maiestie *of his scales is like* strong shieldes, *and* are sure sealed.
7 One is set to another, that no winde cõme betweene them.
8 One is ioyned to another: they sticke together, that they can not be sundered.
9 His niesings g make the light to shine, and his eyes *are* like the eye lids of the morning.
10 Out of his mouth go lãpes, *and* sparkes of fire leape out.
11 Out of his nostrels cõmeth out smoke, as out of a boyling pot or caldron.

a If none dare stand against a whale, which is but a creature, who is able to compare with God the Creator?
b Who hath taught me to accomplish my worke?
c The parties, and members of the whale.
d That is, who dare pull off his skinne?
e Who dare put a bridle in his mouth?
f Who dare looke in his mouth?
g That is, casteth out flames of fire.

12 His breath maketh the coles burne: for a flame goeth out of his mouth.
13 In his necke remaineth strength, and [h] labour is reiected before his face.
14 The members of his body are ioyned: they are strong in them selues, *and* can not be mooued.
15 His heart is as strong as a stone, & as hard as the nether millstone.
16 The mightie are afraide of his maiestie, *and* for feare they faint in themselues.
17 When the sword doeth touch him, he will not rise vp, *nor for* the speare, darte nor habergeon.
18 He esteemeth yron as straw, & brasse as rotten wood.
19 The archer can not make him flee: [i] stones of the sling are turued into stubble vnto him.
20 The dartes are counted as straw: & he laugheth at the shaking of the speare.
21 Sharpe stones are vnder him, and he spreadeth sharpe things vpon the mire.
22 He maketh the depth to [k] boile like a pot, and maketh the sea like *a pot* of ointment.
23 He maketh a path to [l] shine after him: one would thinke the depth as an hoare head.
24 In the earth there is none like him: he is made without feare.
25 He beholdeth [m] all hie things: he is a king ouer all the children of pride.

h Nothing is painefull or hard vnto him.

i His skinne is so hard that he lieth with as great ease on stones as in the mire.

k Either he maketh the sea to seeme as it boyled by his wallowing, or els he spouteth water in such abundance, as it would seeme that the sea boyled.

l That is, a white froth, & shining streame before him.

m He despiseth al other beasts and monsters, & is the proudest of all others.

CHAP. XLII.

6 The repentance of Job. 9 He prayeth for his friends. 12 His goods are restored double vnto him. 13 His children, age and death.

Then

THen Iob answered the Lord, and said,
2 I know ỳ thou canst do all things, & that there is no[a] thought hid frõ thee.
3 Who is he that hideth couſell without [b] knowledge? therfore haue I ſpoke that I vnderſtood not, *euen* things too wonderfull for me, [c] and *which* I knew not.
4 Heare, I beſeech thee, & I wil ſpeake: I will demaund of thee, [d] & declare thou vnto me.
5 I haue [e] heard of thee by ỳ hearing of the eare, but nowe mine eye ſeeth thee.
6 Therefore I abhorre *my ſelfe*, and repẽt in duſt and aſhes.
7 ¶ Now after that the Lord had ſpoken theſe words vnto Iob, ỳ Lord alſo ſaid vnto Eliphaz ỳ Temanite, My wrath is kindled againſt thee, & againſt thy two friẽds: for ye haue not ſpoken of me ỳ thing that is [f] right, like my ſeruant [g] Iob.
8 Therfore take vnto you now ſeuẽ bullockes, and ſeuen rammes, and goe to my ſeruant Iob, and offer vp for your ſelues a burnt offering, and my ſeruant Iob ſhall [h] pray for you: for I will accept him, leſt I ſhould put you to ſhame, becauſe yee haue not ſpoken of me the thing, which is right, like my ſeruant Iob.
9 So Eliphaz the Temanite, & Bildad ỳ Shuhite, & Zophar the Naamathite wẽt, & did according as the Lord had ſaid vnto them, and the Lord accepted Iob.
10 ¶ Then ỳ Lord turned the [i] captiuitie

a No thought ſo ſecret, but thou doeſt see it, not any thing that thou thinkeſt, but thou canst bring it to paſſe.
b Is there any but I? for this God laid to his charge, Chap. 38 2.
c I confeſſe herein mine ignorance, & that I ſpake I wiſt not what.
d He ſheweth that he will be Gods ſcholer to learne of him.
e I knewe thee only before by hearesy: but now thou haſt cauſed me to feele what thou art to me, that I may reſigne my ſelfe ouer vnto thee.
f You tooke in hand an euill cauſe, in that you condẽned him by his outward afflictions, & not comforted him with my mercies.
g Who had a good cauſe, but handled it euill.
h When you haue reconciled your ſelues to him for the ſautes that you haue committed againſt him, he ſhall pray for you, and I will heare him.
i Hee deliuered him out of the affliction wherein he was.

of

of Iob, when he prayed for his friendes: also the Lorde gaue Iob twise so much as he had before.

11 Then came vnto him all his [k] brethren, and all his sisters, & all they that had bene of his acquaintance before, and did eate bread with him in his house, and had compassion of him, and comforted him for all the euill, that the Lord had brought vpon him, and euery man gaue him a ‖ piece of money, and euery one an earing of golde.

12 So the Lorde blessed the last dayes of Iob more then the first: for he had [l] fourteene thousand sheepe, and sixe thousand camels, and a thousand yoke of oxen, and a thousand shee asses.

13 Hee had also seuen sonnes, and three daughters.

14 And he called the name of one [m] Iemimah, and the name of the second [n] Keziah, & the name of the third [o] Kerenhappuch.

15 In all the land were no women found so faire as the daughters of Iob, and their father gaue them inheritance among their brethren.

16 And after this lived Iob an hundreth and fourtie yeres, & saw his sonnes, and his sonnes sonnes, *euen* foure generations.

17 So Iob died, being olde, and full of dayes.

k That is, all his kinred, reade Chap. 19.13.

‖ *Or, lambe, or money so marked.*

l God made him twise so rich in cattel as he was afore, and gaue him as many children, as he had taken fro him.

m That is, of long life, or beautifull as the day.

n As pleasant as cassia, or sweete spice.

o That is, the horne of beautie.

¶ The ende of the booke of Iob.

THE

THE *PSALMES of Dauid.

*Or, prayses, according to ỳ Ebrewes: and were chiefly institute to prayse, and giue thankes to God for his benefites. They are called the Psalmes, or Songs of Dauid because ỳ most part were made by him.

THE ARGVMENT.

THis booke of Psalmes is set foorth vnto vs by the holy Ghost to bee esteemed as a most precious treasure, wherein all things are cõteyned that appertaine to true felicitie: aswell in this life preset as in the life to come. For the riches of true knowledge, & heauenly wisdome are here set open for vs, to take thereof most abundantly. If we would know the great, and hie maiestie of God, here we may see the brightnesse thereof shine most clearely. If we would seeke his incomprehensible wisedome, here is the schole of the same profession. If we would comprehende his inestimable bountie, and approch neere thereunto, and fill our hands with that treasure, here wee may haue a most liuely, and comfortable taste thereof. If we would know wherein standeth our saluation, and howe to attayne to life euerlasting, here is Christ our onely redeemer, and mediatour most euidently described. The riche man may learne the true vse of his riches. The poore man may find full contentation. He that will reioyce, shall knowe the true ioy, and howe to keepe measure therein. They that are afflicted and oppressed, shall see wherein standeth their comforte, and howe they ought to praise God when he sendeth them deliuerance. The wicked and the persecuters of the children of God shall see howe the hande of God is euer against them: and though hee suffer them to prosper for a while, yet he bridleth them, insomuch as they

they can not touche an heare of ones head, except he permit them, and how in the end their destruction is most miserable. Briefly, here we haue most present remedies agaynst all tentations, and troubles of minde and conscience, so that beeing well practised herein, wee may bee assured agaynst all dangers in this life, liue in the true feare, and loue of GOD, and at length attaine to that incorruptible crowne of glorie, which is layd vp for all them that lone the comming of our Lorde Iesus Christ.

PSALM. I. Morning.

Whether it was Esdras, or any other that gathered the Psalmes into a booke, it seemeth he did set this Psalme first in maner of a Preface, to exhort all godly men to studie, & meditate the heauenly wisdome. For the effect hereof is,
1 That they be blessed, which giue themselues wholy all their life to the holy Scriptures.
4 And that the wicked contãners of God, though they seeme for a while happy, yet at length shal come to miserable destruction.

BLessed *is* the man that doth not walke in the [a] counsell of the wicked, nor stande in the way of sinners, nor sit in the seate of the scornefull:

2 But his delight *u* in the * Lawe of the Lorde, and in his [b] Law doth he meditate day and night.

3 For he shalbe like a * tree plãted by the riuers of waters, that will bring foorth her fruite in due season: whose leafe shall not

a When a man hath gitẽ once place to euill counsel, or to his owne concupiscence, he beginneth to forget himselfe in his sinne, and so falleth into contempt of God, which contempt is called the seate of the scorners. *Deuteron. 6.6. Iosh. 1.8. Prou. 6.20.*

b In the holie Scriptures. *Ieremi. 17.8.*

fade:

fade: so [c] whatsoeuer hee shall doe, shall prosper.

4 [d] The wicked *are* not so, but as ỳ chaffe, which the wind drieth away.

5 Therefore the wicked shal not stand in the [e] iudgement, nor sinners in the assemblie of the righteous.

6 For the Lord [f] knoweth the way of the righteous, and the way of the wicked shall perish.

c Gods children are so moistned euer with his grace, that whatsoeuer commeth vnto them, tendeth to their saluation.

d Though the wicked seme to beare ỳ swinge in this world, yet nor stand in the companie of the righteous.

e But tremble when they feele Gods wrath.

f Doth approue and prosper, like as not to know, is to reproue and reiect.

PSAL. II.

1 The Prophet Dauid reioyceth that notwithstanding his enemies rage, yet God will continue his kingdom for euer & aduance it euen to the end of the world, 10 And therefore exhorteth kings & rulers, that they would humbly submit thēselues vnder Gods yoke, because it is in vain to resist God. Herein is figured Christs kingdom.

WHy do the [a] heathen *rage, and the people murmure in vaine?

2 The Kings of the earth bande themselues, and the princes are assembled together against the Lord, and against his ‖ Christ.

3 [b] Let vs breake their bandes, and cast their cordes from vs.

4 * *But* he that dwelleth in ỳ heauen shall laugh: the Lord shall haue thē in derision.

5 [c] Then shal he speake vnto them in his wrath, & vexe them in his sore displeasure, *saying*:

6 *Euen* I haue set my king vpō Zion mine holy mountaine.

a The conspiracie of the Gentiles, the murmuring of the Iewes, and power of Kings can not preuaile against Christ.

Acts 4.25.

‖ Or, *Anointed.*

b Thus the wicked say, ỳ they will cast off the yoke of God & of his Christ.

Prou. 1.26.

c Gods plagues will declare that in resisting his Christ, they sought against him.

7 I will

7 I will declare the d decree: *that is*, the Lord hath saide vnto mee, * Thou art my sonne: this e day haue I begotten thee.
8 Aske of me, & I shall giue thee f heathen for thine inheritance, and the g ends of the earth for thy possession.
9 * Thou shalt krush them with a scepter of yron, & breake them in pieces like a potters vessell.
10 g Be wise nowe therfore, yee kings: be learned ye Iudges of the earth.
11 Serue the Lorde in feare, and reioyce in trembling.
12 h Kisse the Sonne, lest he be angrie, & ye i perish in the way, when his wrath shal sodenly burne. Blessed *are* all that trust in him.

d To shewe that my vocation to the kingdome is of God. *Act.* 13.33. *Hebr.* 1.5.
e That iste say, as touching mans knowledge, because it was the first time that Dauid appeared to be elected of God. So is it applied to Christ in his first comming and manifestation to the world.
f Not onely the Iewes but the Gentiles also. *Reuel.* 2.27. g He exhorteth all rulers to repent in time. h In signe of homage. i When the wicked shall say, Peace and rest, seeming yet to be but in the midway of their purposes, then shall destruction sudenly come, 1. Thess. 5.3.

PSAL. III.

1 Dauid driuen forth of his kingdom, was greatly tormented in minde for his sinnes against God: 4 And therefore calleth vpon God, and waxeth bold through his promises against the great railings and terrours of his enemies, yea, against death it selfe, which hee sawe present before his eyes. 7 Finally he reioyceth for the good successe, that God gaue him, and all the Church.

A Psalme of Dauid, when he fled from his sonne Absalom.

1 Orde, howe are mine aduersaries a increased? how many rise against me?

a This was a token of his stable faith, that for all his troubles, he had his recourse to God.

2 Many

2 Many say to my soule, *There is* no helpe for him in God. [b] Selah.
3 But thou Lord art a buckler for me: my glorie, and the lifter vp of mine head.
4 I did cal vnto the Lord with my voice, and hee heard mee out of his holy mountaine, Selah.
5 I layd me downe & slept, & rose vp againe: for the Lord susteined me.
6 I will not be afrayd for [c] ten thousande of the people, that should beset me round about.
7 O Lord, arise: helpe me, my God: for thou hast smitten all mine enemies vpon the cheeke bone: thou hast broken the teeth of the wicked.
8 [d] Saluatiō *belongeth* vnto the Lord, and thy blessing *is* vpon the people. Selah.

b Selah here signifieth a lifting vp of the voyce, to cause vs to consider the sentence, as a thing of great importance.
c When he considered ye truth of Gods promes & tried the same, his faith increased marvelloslly.
d Be the danger neuer so great or many, yet God hath ever meanes to deliuer his.

PSAL. IIII.

1 *When Saul persecuted him, hee called vpon God, trusting most assuredly in his promise, & therfore boldly reproueth his enemies, who wilfully resisted his dominion, 7 And finally preferreth the fauour of God before all worldly treasures.*

[a] To him that excelleth on Neginoth. A Psalme of Dauid.

HEare me when I call, [b] O God of my righteousnes: thou hast set mee at libertie, *when I was* [c] in distresse: haue mercie vpon mee, and hearken vnto my prayer.
2 O ye [d] sonnes of men, how long *will ye*

a Among them that were appointed to sing the Psalmes, & to play on the instruments, one was appointed chiefe to set the tune, & to beginne: who had the charge, because he was most excellent, and he began this Psalme on the instrument called Neginoth, or in a tune so called.
b Thou art my defender of my iust cause.
c Both of minde and body.
d Ye that think your selues noble in this world.

nature my glory into shame, e louing vanitie, *and* seeking lyes? Selah.

3 For be ye sure that the Lord hath chosen to him selfe f a godly man: the Lorde will heare when I call vnto him.

4 g Tremble, and sinne not: examine your owne heart vpon your bed, and be still. Selah.

5 Offer the sacrifice of righteousnesse, and trust in the Lord.

6 Many say, Who wil shew vs *any* k goods *but* Lorde, lift vp the light of thy countenance vpon vs.

7 Thou hast giuen me more ioy of heart, then *they have had*, when their wheate and their wine did abound.

8 I will lay me downe, and also slee pe in peace: for thou, Lord, l onely makest me dwell in safetie.

e Though your enterprises please you neuer so much, yet God will bring them to nought.

f A King that walketh in his vocation.

g For feare of gods iudgements.

h Cease your rage.

i Serue God purely and not with outward ceremonies.

k The multitude seeke worldly welth, but Dauid seeketh his felicitie in Gods fauour.

l This word in Ebrew may be referred to God, as it is here translated, or to David, signifying that he should dwell as ioyfully alone, as if he had many about him, because the Lord is with him.

PSAL. V.

1 *Dauid oppressed with the cruelties of his enemies, & fearing greater dãgers, calleth to God for succour, shewing howe requisite it is that God should punish the malice of his aduersaries.* 7 *After being assured of prosperous successe, he conceiueth comfort,* 12 *Concluding that when God shall deliuer him, others also shalbe partakers of the same mercies.*

To him that excelleth, vpon [m]Nehiloth. A Psalme of Dauid.

1 Eare my wordes, O Lord: vnderstande my a meditation.

2 Hearken vnto the voyce of my cry, my King & my God: for vnto thee doe I pray.

[m] *Or, a musicall instrument of wind.*

a That is, my vehemẽt prayer and secret complaint and sighings.

3 Heare my voyce in the morning, O Lorde: *for* in the morning will I direct me vnto thee, and I will [b] waite.

4 For thou art not a God [c] loueth [d] wickednes: neither shall euill dwel with thee.

5 [d] The foolish shall not stande in thy sight: *for* thou hatest all them that worke iniquitie.

6 Thou shalt destroy them that speake lyes: the Lorde will abhorre the bloody man and deceitfull.

7 But I [e] will come into thine house in the multitude of thy mercie: *and* in thy feare will I worship toward thine holy Temple.

8 Lead me, O Lord, in thy righteousnes, [f] because of *mine* enemies: make thy way plaine before my face.

9 For no constancie *is* in their mouth: within, they are very corruption: their [*] throte *is* an open sepulchre, *and* they flatter with their tongue.

10 Destroy them, O God: ‖ let them fall from their counsels: cast them out for the multitude of their iniquities, because they haue rebelled against thee.

11 And [h] let all them that trust in thee, reioyce *and* triumph for euer, and couer thou them: and let them, that loue thy Name, reioyce in thee.

12 For thou Lorde wilt ‖ blesse the righteous, *and* with thy fauour [i] wilt compasse him, as with a shielde.

b With patience and trust till I be heard.
c Seeing that God of nature hateth wickednesse, he must needes punish the wicked and saue the godly.
d Which runne most ragingly after their carnall affections.
e In the deepest of his tentations he putteth his full confidence in God.
f Because thou art iust, therefore leade me out of the dangers of mine enemies. *Rom.3.13.*
‖ *Or, cause them to erre.*
g Let their deuices come to nought.
h Thy fauour toward me shall confirme the faith of all others.
‖ *Or, ginc good successe.*
i So that he shall be safe from all dangers.

PSALL. VI. Euening

1 *When Dauid by his sinnes had prouoked Gods wrath, and now felt not onely his hand against him, but also conceiued the horrours of death euerlasting*

euerlasting, he desireth forgiueness. 6 Bewayling that if God tooke him away in his indignation, he shoulde lacke occasion to praysse him as he was wont to do, whiles he was among men. 9 Then suddenly feeling Gods mercy, he sharply rebuketh his enemies which reioyced in his affliction.

To him that excelleth on Neginoth vpon the eight *tune*. A Psalme of Dauid.

O Lord, [a] rebuke me not in thine anger, neither chastice me in thy wrath.

2 Haue mercie vpō me, O Lord, for I am weake: O Lorde heale me, for my [b] bones are vexed.

3 [c] My soule is also sore troubled: but Lord howe long wilt thou delay?

4 Returne, O Lord: deliuer my soule: saue me for thy mercies sake.

5 For in [d] death *there is* no remembrance of thee: in the graue who shal prayse thee?

6 I faynted in my mourning: I cause my bed euery night to swimme, *and* water my couch with my teares.

7 ‖ Mine eye is dimmed for despite, and sunke in because of all mine enemies.

8 [e] Away from me all ye workers of iniquitie: for the Lord hath heard the voyce of my weeping.

9 The Lord hath heard my petition: the Lord will receiue my prayer.

10 All mine enemies shalbe confounded and sore vexed: they shalbe turned backe, *and* put to shame [f] suddenly.

PSAL. VII.

1 Being falsly accused by Chush one of Sauls kinsmen, he calleth to God to be his defender. 2 To whome he commeuideth his innocentie. 9 First

Iere. 10. 24.

a Though I deserue destruction, yet let thy mercie pitie my frailtie.

b For my whole strength is abated.

c His conscience is also touched with the feare of Gods iudgement.

d He lamenteth ye occasiō should be take frō him to praise God in ye Congregatiō.

‖ *Or, mine eye is eaten, as it were with wormes.*

e God sendeth cōfort & boldnes in affliction, that we may triumph ouer our enemies.

f When the wicked thinke that the godly shall perish, God deliuereth them suddenly, and destroyeth their enemies.

Shewing that his conscience did not accuse him of any euill towards Saul: 10 Next that he touched Gods glory to award sentence against the wicked. 12 And so entring into the consideration of Gods mercies and promise, hee waxeth bolde and derideth the vaine enterprises of his enemies, 16 Threatning that it shall fall on their owne neke that which they haue purposed for others.

‖ Shigaion of Dauid, which he sang vnto the Lord, concerning the ‖ wordes of * Chush the sonne of Iemini.

O Lord my God, in thee I put my trust: saue me from all that persecute mee, and deliuer me,

2 Least [a] he deuoure my soule like a lyon, and teare it in pieces, while there is none to helpe.

3 O Lorde my God, if I haue done [b] this thing, if there be *any* wicke dnesse in mine handes,

4 If I haue rewarded euil vnto him that had peace with me, (yea I haue deliuered him that vexed me without cause)

5 *The* let the enemie persecute my soule and take it: yea, let him treade my life downe vpon the earth, and lay mine [d] honour in the dust. Selah.

6 Arise, O Lord, in thy wrath, and lift vp thy selfe against [f] rage of mine enemies, and awake for me *according* to the [e] judgement *that* thou hast appoynted.

7 So shall the Congregation of [g] people compas thee about: for their sakes therefore [h] returne on hie.

8 The Lord shal iudge the people: iudge thou me, O Lord, according to my [g] righteousnes,

‖ Or, kinde of tune.
‖ Or, accusation. 2.Sam.16.7.

a He desireth God to deliuer him from the rage of cruell Saul.
b Wherewith Chush chargeth me.
c If I reuerenced not Saul for affinities sake & preserued his life, 1.Sam.26.8,9.
d Let me not onely die, but be dishonored for euer.
e In promising me [g] kingdom.
f. Not onely for mine, but for thy Church sake declare thy power.
g As touching my behaiour towar[d] Saul & mine enemies.

teousnes, and according to mine innocencie, *that is* in me.
9 Oh let the malice of ȳ wicked come to an end: but guide thou ȳ iust: for the righteous God trieth the [h] hearts and reynes.
10 My defence *is* in God, who preseruetb the vpright in heart.
11 God iudgeth the righteous, and him that contemneth God, [i] euery day.
12 Except [k] hee turne, hee hath whet his sword: he hath bent his bowe and made it ready.
13 Hee hath also prepared him deadly weapons: he will ordeine his arrowes for them that persecute *me*.
14 *Beholde, he shall trauaile with wickednes: for he hath conceiued mischiefe, but he shall bring forth a lye.
15 He hath made a pit and digged it, and is fallen into the pit *that* he made.
16 His mischiefe shall returne vpon his owne head, and his crueltie shall fall vpon his owne pate.
17 I wil praise the Lord according to his [l] righteousnesse, and will sing praise to the Name of the Lord most high.

h Though they preteed a iust cause against me, yet God shal iudge their hypocrisie.
i He doth continually cal the wicked to repentance by some signes of his indgements.
k Except Saul turne his mind I dies for he hath both men and weapons to destroy me. That considering his great danger, he magnifieth Gods grace.
Isa.59.4. iobu. 15.35.
l In keeping faithfully his promise with me.

PSAL. VIII.

1 The Prophet considering the excellēt liberalitie and fatherly prouidence of God towardes man, whome hee made, as it were a God ouer all his workes, doth not only giue great thankes, but is astonished with the admiration of the same, as one nothing able to cōpasse such great mercies.

To him that excelleth on ‖ Gittith.
A Psalme of Dauid.

O Lord our Lord, howe ‖ excellent is thy Name in all the worlde! which hast set

‖ *Or, kinde of instrument, or tune.*
‖ *Or, noble, or marueilous.*

thy glory aboue the heauens.

2 Out of the [a] mouth of babes and
suckelings hast thou ‖ordeined strength,
because of thine enemies, that thou migh-
test ‖ still the enemie and the auenger.
3 When I beholde thine heauens, *even*
the workes of thy fingers, the moone and
the starres which thou hast ordeyned,
4 What is [b] man, *say I*, that thou art
mindefull of him? and the sonne of man,
that thou visitest him?
5 For thou hast made him a little lower
then [c] God, and crowned him with glorie
and worship.
6 Thou hast made him to haue domini-
on in the workes of thine hands: thou hast
put all things vnder his feete:
7 All [d] sheepe and oxen: yea, and the
beastes of the fielde:
8 The fowles of the ayre, and the fish of
sea, *and* that which passeth through the
paths of the seas.
9 O Lorde our Lorde, howe excellent is
thy Name in all the world!

a Though the wicked woulde hide Gods praises, yet they, ty babes are sufficient witnesses of the same.
‖ *Or, established.*
‖ *Or, confound.*
b It had beene sufficient for him to haue set forth his glory by the heauens, though he had not come to loue as a man, which is but dust.
c Touching his first creation.
d By the temporal gifts of creation he is led to consider the benefites which he hath by his regeneration through Christ.

PSAL. IX. Morning.

1 *After hee had giuen thankes to God for the sundrie victories that hee had sent him against his enemies, and also prooued by manifolde experience howe readie God was at hand in all his troubles:* 14 *He being now likewise in danger of newe enemies, desireth God to helpe him according to his wont,* 17 *And to destroy the malicious arrogancie of his aduersaries.*

To him ‖ excelleth vpon ‖ Muth Labben.
A Psalme of Dauid.

‖ *Or, kinde of instrument, or tune: or for the death of Ladden or Goliath.*

I will

I Will praise the Lorde with my a whole heart: I will speake of all thy marueilous workes.

2 I will be glad, & reioyce in thee: I wil sing praise to thy Name, O most high,

3 For b mine enemies are turned backe: they shall fall, and perish at thy presence.

4 For c thou hast maintained my right & my cause: thou art set in the throne, *and* iudgest right.

5 Thou hast rebuked the heathen: thou hast destroyed the wicked: thou hast put out their name for euer and euer.

6 d O enemie, destructions are come to a perpetual ende, & thou hast destroyed the cities: their memorial is perished w them.

7 But the Lord ‖ shal sit for euer: he hath prepared his throne for iudgement.

8 For he shall iudge the world in righteousnes, & shall iudge the people w equity.

9 The Lord also will be a refuge for the e poore, a refuge in *due* time, *euen* in affliction.

10 And they that knowe thy Name, will trust in thee: for thou, Lord, hast not failed them that seeke thee.

11 Sing praises to the Lord, which dwelleth in Zion: shew the people his workes.

12 For f when he maketh inquisition for blood, he remembreth it, *and* forgetteth not the complaint of the poore.

13 Haue mercie vpon me, O Lord: consider my trouble, *which I suffer* of them that hate me, thou that liftest me vp from the gates of death,

14 That I may shew al thy praises within the g gates of the daughter of Zion, *and*

a God is not praised, except the whole glorie be giuen to him alone.

b Howsoever the enemie seeme for a time to preuaile, yet God preserueth the iust.

c A derision of the enemie, that mindeth nothing but destruction: but the Lord will deliuer his, and bring him into iudgement.

‖ *Or, reigne as Iudge.*

d Our miseries are meanes to cause vs to feel Gods present care ouer vs.

e Though God reuengeth not suddenly the wrong done to his, yet he suffereth not the wicked vnpunished.

f In the open assemblie of the Church.

reioyce in thy saluation.
15 The heathen are g sunken downe in the pit, *that* they made: in the net that they hid, is their owne foote taken.
16 h The Lorde is knowen by executing iudgement: y wicked is snared in the work of his owne handes. ‖ Higgaion. Selah.
17 The wicked shal turne into hel, & all nations that forget God.
18 For the poore shall not be alway forgotten: the hope i of the afflicted shal not perish for euer.
19 Vp Lorde: let not man preuaile: let the heathen be iudged in thy sight.
20 Put them in feare, O Lorde, that the heathen may knowe that they are but k men. Selah.

g For God ouerthroweth the wicked in their enterprises.
h The mercie of God toward his Saintes must be declared, and the fall of the wicked must alwayes be considered.
‖ *Or, this is worthie to be noted.*
i God promiseth not to helpe vs before we haue felt the crosse.
k Which they can not learne without the feare of thy iudgements.

PSAL. X.

1 *He complaineth of the fraud, rapine, tyrannie, & all kinds of wrong, which worldly men vse, assigning the cause thereof, that wicked men, being as it were drunken with worldly prosperitie, and therefore setting apart all feare and reuerence towards God, thinke they may doe all things without controlling.* 15 *Therefore he calleth vpon God to send some remedie against these desperate euils,* 16 *And at length comforteth him selfe with hope of deliuerance.*

WHy standest thou farre off, O Lorde, *and* hidest thee in a *due* time, *euen* in affliction?
2 The wicked with pride doeth persecute the poore: let them be taken in the craftes that they haue imagined.

a So soone as we enter into affliction, we thinke God shoulde helpe vs, but that is not alwayes his due time.

3 For the wicked hath [b] made boast of his owne heartes desire, and the couetous blesseth *him selfe*: he contemneth the Lord.
4 The wicked is so proud that he seeketh not *for God*: he thinketh alwayes, There is no God.
5 His wayes alwayes prosper: thy iudgements are hie aboue his sight: therefore ‖ desieth he all his enemies.
6 He saith in his heart, I shall ‖ neuer bemoued, [c] nor be in danger.
7 His mouth is full of cursing and deceite and fraude: vnder his tongue is mischiefe and iniquitie.
8 [d] He lyeth in waite in ȳ villages: in the secret places doeth he murther the innocent: his eyes are bent against the poore.
9 He lyeth in wayte secretly, *euen* as a lyon in his denne: he lyeth in wayt to spoyle the poore: he doeth spoyle the poore, when he draweth him into his net.
10 He crouchech *and* boweth: therefore heapes of ȳ [e] poore doe fall by his might.
11 He hath said in his heart, God hath forgotten, he hideth away his face, *and* will neuer see.
12 [f] Arise, O Lorde God: lift vp thine hande: forget not the poore.
13 Wherefore doth ȳ wicked contemne God? he saith in his heart, Thou wilt not [g] regarde.
14 *Yet* thou hast seene it: for thou beholdest mischief & wrong, ȳ thou maist [h] take

b The wicked man reioyceth in his own lust: he boasteth when he hath that he would: he braggeth of his wite and wealth, and blesseth him selfe, and thus blasphemeth the Lord.
‖ *Or, snuffeth at.*
‖ *Or, not be moued, because he was neuer in euill.*
c The euill shal not touch me, Isa. 28. 15. or els he speaketh thus, because he neuer felt euill.
d He sheweth that the wicked haue many meanes to hide their cruelties, and therefore ought more to be feared.
e By the hypocrisie of them that haue authoritie, the poore are deuoured.
f He calleth to God for helpe, because wickedness is so

sitte ouergrown that God must now helpe or neuer. g Therefore thou must needes punish this their blasphemie. h To iudge betweene the right and the wrong.

it into thine handes: the poore committeth him selfe vnto thee: for thou art the helper of the fatherlesse.
15 Breake thou the arme of the wicked and malicious: search his wicked nesse, & thou shalt finde none.
16 The Lord u King for euer & euer: the heathen are destroyed forth of his land.
17 Lord, thou hast heard the desire of the poore: thou preparest their heart: thou bendest thine eare to them,
18 To iudge the fatherless & poore, that earthly man cause to feare no more.

i For thou hast vtterly destroied him.
k The hypocrites or such as line not after Gods law, shall be destroyed.
l God helpeth when man helpe ceaseth.
m *He destroy no more vnto vs vpon earth.*

PSALM XI.

This Psalme conteineth two parts. In the first Dauid shewesh how he was assaulted of sentatious he sustained, and as how great an anguish of minde he was, when Saul did persecute him. 4 Then next he reioyceth that God sent him succour in his necessitie, declaring his iustice as well in gouerning the good, and the wicked men, as the whole world.

To him excelleth. *A Psalme* of Dauid.
IN the Lorde put I my truste: how say ye then to my sonle, Flee to your mountaine *as* a birde?
2 For lo, the wicked bend their bow, *and* make ready their arrowes vpō the string, that they may secretly shoote at them, which are vpright in heart.
3 For the b fundations are cast downe: what hath the c righteous done?
4 The Lord d is in his holy palace: the Lordes throne e in the heauen: his eyes f will consider: his eye liddes will try the children of men.

a This is the wicked counsell of his enemies to him and his companions, to driue him from the hope of Gods promes.
b All hope of succour is taken away.
c Yet am I innocent and my cause good.
d Though all things in earth be out of order, yet God will execute iudgement from heauen.

5 The

5 The Lorde will trie the righteous: but the wicked and him that loueth iniquitie, doth his soule hate.
6 Vpon the wicked he shal raine snares, [e] fire, and brimstone, and stormie tempest: *this is* the [f] portion of their cup.
7 For the righteous Lord loueth righteousnesse: his countenance doth beholde the iust.

e As is the destruction of Sodom and Gomorrha.
f Which they shall drinke euē to the dregs, Ezech. 23. 34.

PSAL. XII. Euening.

1 The Prophet lamenting the miserable estate of the people, and the decay of all good order, desireth God speedily to sende succour to his children. 7 Then comforting him selfe and others with the assurance of Gods helpe, he commendeth the constant vertue that God obseruith in keeping his promises.

¶ To him ỳ excelleth vpon the eight *tune.*

A Psalme of Dauid.

HElpe Lorde, for there is not [a] a godly man left: for the faithfull are failed from among the children of men.
2 They speake deceitefully euery one with his neighbour, [b] flattering with their lippes, *and* speake with a double heart.
3 The Lord cut off all flattering lips, *and* the tongue that speaketh proude things:
4 Which haue saide, [c] With our tongue will we preuaile: our lippes are our owne: who is Lord ouer vs?
5 [d] Nowe for the oppression of thee needie, & for the sighes of the poore, I will vp (syth the Lord, *and* will [e] set at libertie him, *whom the wicked* hath snared.

a Which dare defend ỳ truth, and shew mercie to the oppressed.
b He meaneth the flatterers of the court, which hurt him more with their tongues then with their weapons.
c They thinke thē selues able to perswade whatsoeuer they take in hand.
d The Lorde is moued with the complaints of his, and deliuereth in the end frō all dangers. e Because ỳ Lords word & promes is true & vnchangeable, he will performe it, and preserue the poore from the wicked generation.

6 The words of the Lord *are* pure words, *as* the siluer, tried in a fornace of earth, fined seuen folde.

7 Thou wilt keepe[f] them, O Lord: thou wilt preserue him from this generation for euer.

8 The wicked walke on euery side: whē they are exalted, [g] *it is* a shame for the sonnes of men.

f That is, thine, though he were but one man.
g For they suppresse the godly, & maintaine the wicked.

PSAL. XIIII.

1 Dauid as it were ouercome with sundry & new afflictions, fleeth to God as his onely refuge, 3 And so at the lēgth being encouraged through Gods promises, hee conceiueth most sure confidence against the extreme horrours of death.

¶ To him ꝑ excelleth. A Psalme of Dauid.

HOw lōg wilt thou forget me, O Lord, [a] for euer? howe long wilt thou hide thy face from me?

2 How long shal I take [b] counsel within my selfe, *hauing* weariness dayly in mine heart? howe long shall mine enemie bee exalted aboue me?

3 Behold, & heare me, O Lord my God: lighten mine eies, ꝑ I sleepe not in death.

4 Least mine enemie saye, I haue [c] preuailed against him: & they that afflict me, reioyce when I slide.

5 But I trust in thy [d] mercy: mine heart shall reioyce in thy saluation: I will sing to the Lord, because he hath [e] dealt louingly with me.

a He declareth that his afflictions lasted a long time, and that his faith fainted not.
b Changing my purpose as the sicke man doth his place.
c Which might turne to Gods dishonour, if he did not defend his.
d The mercie of God is the cause of our saluation.
e Both by the benefites past and by others to come.

PSAL. XIIII.

1 He describeth the peruerse nature of men, which were so growen to licentiousnes, that God was brought to vtter contempt. 7 For the which thing although he was greatly grieued, yet being

ing perswaded that God woulde sende some present remedie, hee comforteth him selfe and others.

¶ To him ȳ excelleth. *A Psalme* of Dauid.

THe * foole hath said in his hart, a *There is* no God: they haue b corrupted, and done an abominable woorke: *there is* none that doeth good.

2 The Lorde looked downe from heaue vpon the children of men, to see if there were any that would vnderstand, & seeke God.

3 c All are gone out of the way: they are all corrupt: there is none that doeth good, no not one.

4 Do not all ȳ workers of iniquitie know that they eate vp my people, *as* they eate bread? they call not vpon the Lord.

5 d There they shall be taken with feare, because God *is* in ȳ generation of the iust.

6 You haue made e a mocke at the cōsell of the poore, because the Lorde *is* his trust.

7 Oh giue saluation vnto f Israel out of Zion: when the Lord turneth the captiuitie of his people, *then* Iaakob shal reioyce, and Israel shall be glad.

Psalm.53.

a He sheweth ȳ the cause of all wickednes is to forget God.

b There is nothing but disorder and wickednes among thē.

c Dauid here maketh cōparison betwene ȳ faithful and the reprobate: but S. Paul speaketh the same of all men naturally, Rom 3.10.

d Where they think thē selues most sure.

e You mocke them that put their trust in God.

f He prayeth for the whole Church, whom he is assured God will deliuer, not one, but he only can do it.

PSAL. XV. Morning.

1 *This Psalme teacheth on what condition God did chuse the Iewes for his peculiar people, and wherefore hee placed his Temple among them, which was to the intent that they by liuing vpright ly and godly, might witnes that they were his speciall and holy people.*

¶ A Psalme of Dauid.

LOrd, who shall dwel in thy Tabernacle? who shall rest in thine holy Mountaine?

2 He

2 He that [a] walketh vprightly and worketh righteousnes, & speaketh the trueth in his heart.
3 He [y] slaundereth not with his tongue, nor doeth euil to his neighbour, nor receiueth a false report against his neighbour.
4 [b] In whose eyes a vile person is conténed, but hee *honoureth* them that feare the Lord: he that sweareth to his *owne* hinderance and changeth not.
5 He [y] [c] giueth not his money vnto vsury, nor taketh reward against [§] innocent: he doth these things, [d] shall neuer be moued.

PSAL. XVI.

1 *Dauid prayeth to God for succour, not for his workes, but for his faiths sake,* 4 *Protesting that hee hateth all idolatrie, taking God onely for his comfort and felicitie,* 8 *Who suffereth his to lacke nothing.*

¶ ‖ Michtam of Dauid.

PReserue me, O God: for in thee doe I [a] trust.
2 *O my soule,* thou hast said vnto the Lord, Thou art my Lorde: my [b] weldoing *extendeth* not to thee,
3 *But* to the Saints that are in the earth, and to the excellent: all my delite is in them.
4 The [c] sorowes of them, that offer to another *god,* shalbe multiplied: [d] their offrings of blood will I not offer, neither make * mention of their names with my lippes.
5 The Lord *is* the portion of mine inheritance and of my cuppe: thou shalt maintéine my lot.
6 The [e] lines are fallen vnto me in plea-

‖ Or, a certaine tune.
a He sheweth that we can not call vpon God, except we trust in him.
b Though we can not enrich God, yet we must bestowe Gods gittes to the vse of his children.
c As griefe of conscience and miserable destruction.
d He woulde neither by outwarde profession, nor in heart nor in mouth consent to their idolatries. *Exod.23.13.*
e Wherewith my portion is measured.

sant places: yea, I haue a faire heritage.
7 I will praise the Lord, who hath giuen me counsell: my reines also teach me in the nightes.
8 I haue set the Lorde alwayes before me: for he is at my right hand: therefore I shall not slide.
9 Wherefore [h] mine heart is glad and my tongue reioyceth: my flesh also doeth rest in hope.
10 For thou [i] wilt not leaue my soule in the graue: neither wilt thou suffer thine holy one to see corruption.
11 Thou wilt shewe me the path of life: in thy [k] presence is the fulnesse of ioy: and at thy right hande there are pleasures for euermore.

f God teacheth me continually by secret inspiration.
g The faithfull are sure to persuere to the ende.
h That is, I reioyce both in body and in soule.
i That is chiefly ment of Christ, by whose resurrection all his members haue immortalitie.
k Where God is mouneth, there is perfect felicitie.

PSAL. XVII.

1 Here he complameth to God of the cruel pride and arrogancie of Saul, and the rest of his enemies, who thus raged without any cause giuē on his part. 6 Therefore he desireth God to reuenge his innocencie, and deliuer him.

¶ The prayer of Dauid.

HEare [a] the right, O Lorde, consider my crie: hearken vnto my prayer of lippes vnfained.
2 Let my [b] sentence come foorth from thy presence, and let thine eyes beholde equity.
3 Thou hast [c] proued and visited mine heart in the night: thou hast tryed me, and foundest nothing: for I was purposed that my [d] mouth should not offend.

a My righteous cause.
b The vengeance that thou shalt shewe against mine enemies.
c When thy Spirit examined my conscience.
d I was innocent towards mine enemie both in deede and thought.

4 Concerning the works of men, by the
e wordes of thy lippes: I kept me from the
pathes of the cruel man.
5 Stay my steppes in thy paths, that my
feete doe not slide.
6 I haue called vpon thee: f surely thou
wilt heare me, O God: incline thine eare
to me, *and* hearken vnto my wordes.
7 Shew thy marueilous mercies, *thou* that
art the Sauiour of them that trust *in thee*,
from such as g resist thy right hande.
8 Keepe me as the apple of the eye: hide
me vnder the shadow of thy wings,
9 From the wicked that oppresse me, *of*
mine enemies, which compasse me round
about for h my soule.
10 They are inclosed in their owne i fat,
and they haue spoken proudly with their
mouth.
11 They haue compassed vs now in our
steppes: they haue set their eies to bring
downe to the ground.
12 Like as a lyon that is greedy of pray,
and as it were a lyons whelpe lurking in
secret places.
13 Vp Lord, k disappoint him: cast him
downe: deliuer my soule from the wicked
‖ with thy sworde,
14 From men by thine l hande, O Lorde,
from men ‖ of the worlde, which haue
their m portion in this life, whose bel-
lies thou fillest with thine hidde trea-
sure: their children haue ynough, and
leaue the rest of their substance for their
children.
15 *But* I will beholde n thy face in righte-
ousnes,

e Though the wicked prouoked me to doe euill for euill, yet thy worde kept me backe.
f He was assured that God would not refuse his request.
g For all rebell against thee, which troubleth thy Church.
h For their cruelties can not be satisfied but with my death.
i They are puffed vp with pride, as the stomake that is choked with fat.
k Stoppe his rage.
‖ *Or, which is thy sworde.*
l By thine heauenly power.
‖ *Or, whose tyrannie hath so long endured.*
m And seele not the smart that Gods children oftimes doe.
n This is the full felicitie, comforting against all assaults, to haue the face of God & fauourable countenance opened vnto vs.

ousnes, *and* when I o awake, I shalbe satisfied with thine image.

o And am delivered out of my great troubles.

PSA'L. XVIII. Euening.

1 *This Psalme is the first beginning of his gratulation, & thankesgiuing in the entring into his kingdom, wherin he extolleth & praiseth most highly the marueilous mercies & grace of God, who hath thus preserued & defended him.* 32. *Also he setteth forth the image of Christs kingdome, that the faithfull may bee assured that Christ shall alwayes conquere & ouercome by the vnspeakeable power of his father, though al the whole world should striue thereagainst.*

¶ To him that excelleth. *A Psalme* of Dauid the seruãt of the Lord, which spake vnto the Lord the words of this song (in the day that the Lord deliuered him frõ the hand of all his enemies, and from ye hand of Saul) and said,

I Will loue thee dearely, O Lorde my strength.

2 * a The Lord *is* my rocke, and my fortresse, and he that deliuereth me, my God, *and* my strength: in him will I trust, my shielde, the horne also of my saluation, *and* my refuge.

2. *Sam.* 22. 2.

a He vseth this diuersitie of names, to shewe that as the wicked haue many means to hurt, so God hath many wayes to help.

3 I will cal vpon the Lord, which is worthy to be b praised: so shall I be safe from mine enemies.

b For none can obtaine their requests of God, that loyne not his glorie with their petition.

4 The c sorowes of death compassed me, & the floods of wickednes made me afraid

5 The ‖ sorowes of the graue haue compassed me about: the snares of death ouertooke me.

c He speaketh of the dangers and malice of his enemies, from the which God had deliuered him. ‖ *Or, cordes, or, cables.*

6 *But* in my trouble did I call vpon the

Lord, & cried vnto my God: he heard my voyce out of his Temple, and my crie did come before him, *euen* into his eares.

7 [d] Then the earth trembled, & quaked: the foundations also of the moutains moued and shooke, because he was angry.

8 Smoke went out at his nostrels, and a [e] cōsuming fire out of his mouth: coales were kindled there at.

9 He bowed the heauens also and came downe, & [f] darkenes *was* vnder his feete.

10 And hee rode vpon [g] Cherub and did flye, and he came flying vpon the wynges of the winde.

11 He made darkenes his [h] secret place, & his pauilion roūd about him, *euen* darknes of waters, *and* cloudes of the aire.

12 At the brightnes of his presence his clouds passed, haylestones & coles of fire.

13 The Lord also thundred in the heaues, and the Highest gaue [i] his voyce, haylestones and coales of fire.

14 Then hee sent out [k] his arrowes and scattered them, and hee encreased lightnings and destroyed them.

15 And the chanels of waters were seene, and the [l] fundatiōs of the world were discouered at thy rebuking, O Lord, at [m] blasting of the breath of thy nostrels.

16 He hath sene down from aboue & taken me: he hath drawen me out of many [n] waters.

17 He hath deliuered me frō my [n] strong enemy, and from them which hate me: for they were [o] to strong for me.

18 They preuented me in [m] day of my calamitie: but the Lord was my stay.

19 He

d A description of the wrath of God against his enemies after he had heard his prayers.
e He sheweth how horrible Gods iudgements shalbe to the wicked.
f Darkenes signifieth [m] wrath of God, as the cleare light signifieth Gods fauour.
g This is described at large, Psalme 104.
h As a King angrie with the people, wil not shew himselfe vnto them.
i Thundred, lightned, and hailed.
k His lightnings.
l That is, the deepe bottomes were seene, when the red sea was deuided.
m Out of sundrie and great dangers.
n To wit, Saul.
o Therefore God sent me succour.

19 He brought me forth also into a large place: [p] he delivered me because he fauored me.
20 The Lord rewarded me according to my [q] righteousnes: according to the purenes of mine hands he recompensed me:
21 Because I kept the wayes of the Lord, and did not wickedly against my God.
22 For all his Lawes were before me, and I did not cast away his [r] commandements from mee.
23 I was vpright also with him, and haue kept me from my [s] wickednes.
24 Therefore the Lorde rewarded mee according to my righteousnesse, *and* according to the purenesse of mine hands in his sight.
25 With the [t] godly thou wilt shewe thy selfe godly: with the vpright man thou wilt shew thy selfe vpright.
26 With the pure thou wilt shew thy selfe pure, and with the froward thou wilt shew thy selfe froward.
27 Thus thou wilt saue the poore people, and wilt [u] cast downe the proude lookes.
28 Surely thou wilt light my candle: the Lord my God will lighten my darkenes.
29 For by thee I haue [x] broken through an hoste, and by my God I haue leaped ouer a wall.
30 The word of God is vncorrupt: the [y] word of the Lord is tried *in the fire:* he is a shield to all that trust in him.
31 For who is God besides the Lord? and

p The cause of Gods deliverance is his only fauour and loue to vs.
q Dauid was sure of his righteous cause and good behaviour towards Saul and his ministers, and therefore was assured of Gods fauour and deliverance.
r For al his dangers he exercised himselfe in the Lawes of God.
s I neither gave place to their wicked tentations, nor to mine owne affections.
t Here he speaketh of God according to our capacitie, who sheweth mercie to his and punisheth the wicked, as is said also, Leu. 26. 21, 24.
u When their sinne is come to the full measure.
x He meaneth to God who ouer the chiefe of his enemies.
y Be the dangers neuer so many, or great, yet Gods promes must take effect.

who is mightie saue our God?
32 God girdeth me with strength, and maketh my [z] way vpright.
33 He maketh my feete like hindes *feete*, and setteth me vpon mine [a] high places.
34 He teacheth mine hãds to fight: so that a bow of [|] brasse is broke with mine armes.
35 Thou hast also giuen me the [b] shield of thy saluation, & thy right hand hath staied me, and thy [c] louing kindnesse hath caused me to increase.
36 Thou hast enlarged my steppes vnder me, and my heeles haue not slid.
37 [d] I haue pursued mine enemies, and taken them, and haue not turned againe till I had consumed them.
38 I haue wounded them, that they were not able to rise: they are fallen vnder my feete.
39 For thou hast girded me with strength to battell: them, that rose against me, thou hast subdued vnder me.
40 And thou hast [e] giuen me the necks of mine enemies, that I might destroy them that hate me.
41 They [f] cried, but there was none to saue *them, euen* vnto the Lord, but hee answered them not.
42 Then I did beate them smal as the dust before the winde: I did tread them flat as the clay in the streetes.
43 Thou hast deliuered me from the contentions of the people: thou hast made me the head of the [g] heathen: a people, *whom* I haue not [h] knowne, shall serue me.

z He giueth good successe to all mine enterprises.
a As towers & forts, which he tooke out of the handes of Gods enemies.
| *Or steele.*
b To defende me frõ dangers.
c He attributeth the beginning, continuance and increase in well doing onely to Gods fauour.
d Dauid declareth that he did nothing besides his vocation, but was stirred vp by Gods Spirit to execute his iudgements.
e Thou hast giuen them into mine hands to be slaine.
f They that reject y cry of the afflicted, God will also reiect them, whẽ they crie for helpe: for either paine or feare, cause those hypocrites to crie.
g Which dwell round about me.
h The kingdome of Christ is in Dauids kingdome prefigured: who by the preaching of his worde bringeth all to his subiection.

44 As soone as they heare, they shall obey me: the strangers shall i bee in subiection to me.

45 Strangers shal k shrinke away, & feare in their priuie chambers.

46 Let the Lorde liue, and blessed be my strength, and the God of my saluation be exalted.

47 It is God that giueth me power to auēge me, and subdueth the people vnder me.

48 O my deliuerer from mine enemies, euen thou hast set mee vp from them, that rose against mee: thou hast deliuered mee from the l cruel man.

49 Therfore m I wil praise thee, O Lord, among y nations, & wil sing vnto thy Name.

50 Great deliuerances giueth he vnto his King, and sheweth mercie to his anointed, euen to Dauid, and to his n seede for euer.

i Or, lye: signifying a subiection constrayned and not voluntarie.

k Feare shall cause them to be afraied and come forth of their secrete holes and holdes to seeke pardon.

l That is, Saul, who of malice persecuted him.

m This prophecie appertayneth to the kingdome of Christ, and vocation of the Gentiles, as Rom. 15.9.

n This did not properly appertaine to Salomon, but to Iesus Christ.

PSAL. XIX. Morning.

1 To the intent he might moue the faythfull to a deeper consideration of Gods glorie, he setteth before their eyes the most exquisite workemanship of the heauens with their proportion, & ornaments: 8 And afterward calleth them to the Lawe, wherein God hath reuealed himselfe more familiarly to his chosen people. The which peculiar grace by commending the Law he setteth forth more at large.

¶ To him that excelleth. A Psalme of Dauid.

THe a heauens declare the glorie of God, and the firmament sheweth the worke of his handes.

a He reproueth vnto man his ingratitude, seeing the heauens, which are dumme creatures, set foorth Gods glorie.

Rom. 1.20.

who is mightie saue our God?
32 God gircdeth me with strength, and maketh my [z] way vpright.
33 He maketh my feete like hindes *feet*, and setteth me vpon mine [a] high places.
34 He teacheth mine hãds to fight: so that a bow of brasse is broke with mine armes.
35 Thou hast also giuen me the [b] shield of thy saluation, & thy right hand hath staied me, and thy [c] louing kindnesse hath caused me to increase.
36 Thou hast enlarged my steppes vnder me, and my heeles haue not slid.
37 [d] I haue pursued mine enemies, and taken them, and haue not turned againe till I had consumed them.
38 I haue wounded them, that they were not able to rise: they are fallen vnder my feete.
39 For thou hast girded me with strength to battell: them, that rose against me, thou hast subdued vnder me.
40 And thou hast [e] giuen me the necks of mine enemies, that I might destroy them that hate me.
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THe a heauens declare the glorie of God, and the firmament sheweth the worke of his handes.

Rom. 1.20.
a He ſpreacheth vnto man his ingratitude, seeing the heauens, which are dumbe creatures, set forth Gods glorie.

2 [b] Day vnto day vtereth the same, and
night vnto night teacheth knowledge.
3 *There is* no speach nor [c] language, *where*
their voyce is not heard.
4 Their [d] line is gone foorth through all
the earth, and their words into the ends of
the world: in them hath he set a tabernacle
for the sunne.
5 Which commeth forth as a bridegrome
out of his [e] chamber, *and* reioyceth like a
mighte man to runne *his* race.
6 His going out *is* from the ende of the
heauen, and his compasse *is* vnto the endes
of the same, and none is hid from the heat
thereof.
7 The [f] Law of the Lord is perfit, conuer-
ting the soule: the testimonie of the Lord
is sure, & giueth wisdome vnto the simple.
8 The statutes of the Lorde *are* right and
reioyce the heart: the commandement of
the Lorde [g] pure, and giueth light vnto
the eyes.
9 The feare of the Lord [h] cleane, and in-
dureth for euer: the iudgemets of the Lord
are [i] truth: they are righteous [h] altogether,
10 And more to be [i] desired then golde,
yea then much fine gold: sweeter also then
hony and the hony combe.
11 Moreouer by them *is* thy seruant made
circumspect, *and* in keeping of them there
is great [k] reward.
12 Who can vnderstand *his* [l] faults? cleanse

[b] The continuall successe of the day and the night is sufficient to declare Gods power and goodnes.
[c] The heauens are a Scholemaster to all nations, he they neuer so barbarous.
[d] The heauens are as a line of great capitall letters to shew vnto vs Gods glorie.
[e] Or, vaile. The maner was that the pride & bridegrome should stand vnder a vaile together, and after come foorth with great solemnitie and reioycing of the assemblie.
[f] Though the creatures cannot serue, yet this ought to be sufficient to leade vs vnto him.
[g] So that all mans inuentions and intentions are lies.
[h] Euery one without exception.
[i] Except Gods worde bee esteemed aboue all worldly things, it is contemned.
[k] For God accepteth our indeuour, though it bee farre vnperfite.
[l] Then there is no rewarde of duetie, but of Grace: for whose sinne is, there death is the reward.

me from secret *faultes*.
13 Keepe thy seruant also frō [m] presumptuous sinnes: let them not reigne ouer me: [n] so shall I be vpright, & made cleane frō much wickednesse.
14 Let the wordes of my mouth, and the [o] meditation of mine heart be acceptable in thy sight, O Lord, my strength, and my redeemer.

m Which are done purposely and of malice.
n If thou suppresse my wicked affections by thine holy Spirit.
o That I may obey thee in thought, word and deede.

PSAL. XX.

1 *A prayer of the people vnto God, that it would please him to heare their King, and receiue his sacrifice, which he offred before he went to battell against the Ammonites.*

¶ To him that excelleth. A Psalme of Dauid.

THe [a] Lorde heare thee in the daye of trouble: the [b] Name of the God of Iaakob defend thee:
2 Send thee helpe from his Sanctuarie, and strengthen thee out of Zion.
3 Let him remember all thine offerings, and [c] turne thy burnt offrings into ashes. Selah:
4 *And* graunt thee according to thine heart, and fulfill all thy purpose:
5 *That* we may reioyce in thy [d] saluatiō, and set vp the banner in the Name of our God, *when* the Lord shall performe all thy petitions.
6 Nowe [e] know I [f] the Lord will helpe his annointed, *and* will heare him from his [f] Sanctuarie, by the mightie helpe of his right hand.

a Hereby kings are also admonished to call to God in their affaires.
b The vertue, power and grace of God.
c In token that they are acceptable vnto him.
d Granted to the King, in whose wealth our felicitie standeth.
e The Church feeleth that God hath heard their petition.
f As by the visible Sanctuarie the heauenly is

Gods familiaritie appeared toward his people, so by meant his power and maiestie.

7 Some *trust* in chariots, and some in horses: but we wil remember the Name of the Lord our God.

8 [g] They are brought downe & fallen, but we are risen, and stand vpright.

9 Saue Lord: [h] let the king heare vs in the day that we call.

g The worldlings that put not their onely trust in God.

h Let the King be able to deliuer vs by thy strength, when we seeke vnto him for succour.

PSAL. XXI.

1 Dauid in the person of the people prayseth God for the victorie, attributing it to God, & not to the strength of man. Wherein the holy Ghost directeth the faithful to Christ, who is the perfection of this kingdome.

¶ To him that excelleth. A Psalme of Dauid.

THe king shal [a] reioyce in thy strēgth, O Lord: yea, howe greatly shall he reioyce in thy saluation!

2 Thou hast giuen him his hearts desire, and hast not denied *him* the request of his lippes. Selah.

3 For thou [b] didest preuent him with liberall blessings, *and* didst set a crowne of pure gold vpon his head.

4 [c] He asked life of thee, *and* thou gauest him a long life for euer and euer.

5 His glory *is* great in thy saluation: dignitie and honour hast thou layed vpō him.

6 For thou hast set him *as* [d] blessings for euer: thou hast made him glad with the ioy of thy countenance.

7 Because the king trusteth in the Lord, and in the mercie of ye most High, he shall not slide.

8 [e] Thine hand shall finde out all thine enemies, *and* thy right hand shall finde out them that hate thee.

a When he shal ouercome his enemies, and so be assured of his vocation.

b Thou declaredst thy liberall fauour toward him before he prayed.

c Dauid did not onely obtaine life, but also assurance ye his posterritie should reigne for euer.

d Thou hast made him thy blessings to others, & a perpetuall example of thy fauour for euer.

e Here he describeth ye power of Christes kingdome against the enemies thereof.

9 Thou shalt make them like a firie oue in time of thine anger: the Lord shall destroy them in his f wrath, and the fire shall deuoure them.

10 Their fruite shalt thou destroy from the earth, and their seede from the children of men.

11 For they g intended euil against thee, and imagined mischiefe, but they shall not preuaile.

12 Therefore shalt thou put the h apart, and i strings of thy bowe shalt thou make readie against their faces.

13 Be thou exalted, O Lorde, in thy strength: so will we sing and prayse thy power.

f This teacheth vs patiently to endure y crosse til God destroy the aduersary.

g They layde as it were their nets to make Gods power to giue place to their wicked enterprises.

h As a marke to shoote at.

i Maintaine thy church against thyne aduersaries, y we may

have ample occasion to prayse thy Name.

PSAL. XXII. Euening.

1 *Dauid complained because he was brought into such extremities, that he was past all hope, but after hee had rehearsed the sorowes and griefes, wherewith he was vexed, 10 He recouereth himselfe from the bottomles pit of tentations and groweth in hope. And here vnder his owne person he setteth foorth the figure of Christ, whom he did forsee by the Spirit of prophecie, that he should marueilously, & stragely be deiected, and abased, before his Father should raise and exalt him againe.*

¶ To him that excelleth vpon ‖ Aijeleth Hasshahar. A Psalme of Dauid.

‖ *Or, the hinde of the morning, and this was the name of some common song.*

MY a God, my God, why hast thou forsaken me, *and* art so farre from mine health, *and from* the wordes of my b roaring?

a Here appeareth that horrible conflict, which he sustained betweene faith and deseperation.

b Being tormented with extreeme anguish.

2 O my God, I crie by day, but thou hearest not, and by night, but ‖haue no audience.

3 But thou art holy, and doest inhabite the [c] praises of Israel.

4 Our fathers trusted in thee: they trusted, and thou didest deliuer them.

5 They called vpon thee, and were deliuered: they trusted in thee, and were not confounded.

6 But I am a [d] worme, & not a mā: a shame of men, and the contempt of the people.

7 All they that see me, haue me in derision: they make a mowe *and* nod the head, *saying*,

8 "* He trusted in ȳ Lord, let him deliuer him: let him saue him, seing he loueth him.

9 But thou diddest drawe me out of the [e] wombe: thou gauest me hope, *euen* at my mothers breasts.

10 I was cast vpon thee, *euen* from [f] the wombe: thou art my God frō my mothers belly.

11 Be not farre from me, because trouble is nere: for *there is* none to helpe *me*.

12 Many yong bulles haue cōpassed me: mightie [g] bulles of Bashan haue closed me about.

13 They gape vpon me [w] their mouthes, *as* a ramping and roaring lyon.

14 I am like [h] water powred out, & al my bones are out of ioynt: mine heart is like waxe: it is molten in ȳ mids of my bowels.

‖ Or I cease not.

c He meaneth the place of praysing, euen the Tabernacle: or els it is so called, because he gaue the people continually occasion to prayse him.

d And seeming most miserable of al creatures, which was meant of Christ. And here in appeareth the vnspeakeable loue of God toward man, that he would thus abase his sonne for our sakes.

" *Ebr. ruled vpon God.*

Matt.27.43.

e Euen from my birth thou hast giuen me occasion to trust in thee.

f For except Gods prouidence preserue the infants, they should perish a thousand times in the mothers wōbe.

g He meaneth, that his enemies were so fatte, proud & cruel, that they were rather beastes then men. h Before, he spake of the crucifixe of his enemies, and now he declareth the inward griefes of the minde, so that Christ was tormented, both in soule and body.

15 My strength is dryed vp like a pot-shherd, & my tongue cleaueth to my iawes, and thou [i] hast brought me into the dust of death.

16 For dogs haue compassed me, *and* the assemblie of the wicked haue inclosed me: they [k] pearced mine hands and my feete.

17 I may tell all my bones: *yet* they behold, *and* looke vpon me.

18 They part my garments among them, and cast lots vpon my vesture.

19 But be not thou farre of, O Lorde, my strength: hasten to helpe me.

20 Deliuer my soule from the sword: my [l] desolate *soule* from the power of the dog.

21 [m] Saue me from the lyons mouth, and answere me *in saueing me* from the hornes of the vnicornes.

22 [n] I wil declare thy name vnto my brethren: in the middes of the Congregation will I praise thee, *saying*,

23 [o] Prayse the Lorde, ye that feare him: magnifie ye him, all the seede of Iaakob, & feare ye him, all the seede of Israel.

24 For he hath not despised nor abhorred the affliction of the [o] poore: neither hath he hid his face from him, but when he called vnto him, he heard.

25 My praise *shalbe* of thee in [y] great Congregation: my [p] vowes will I perfourme before them that feare him.

26 [q] The poore shal eate and be satisfied: they that seeke after the Lord, shall praise him: your heart shall liue for euer.

27 All the ends of the worlde shall re-

i Thou hast suffered me to be without all hope of life.

k Thus Dauid complaineth as though he were nailed by his enemies both hands and feete: but this was accomplished in Christ.

l My life that is solitarie, left alone, and forsaken of all, Psal. 35.17. & 25.18.

m Christ is deliuered with a more mightie deliuerance by ouercomming death, then if he had not tasted death at all. *Heb.* 2.12.

n He promiseth to exhort the Church, that they by his example might prayse the Lord.

o The poore afflicted are comforted by this example of Dauid, or Christ.

p Which were sacrifices of thanksgiuing, which they offered by Gods commandement when they were deliuered out of any great danger.

q He doth allude still to the sacrifice.

member *themselues*, and turne to the Lord: and all the kinreds of the nations shall worship before thee.

28 For the kingdome *u* the Lords, and he ruleth among the nations.

29 All they that bee fatte *t* in the earth, shall eate and worship: all they that goe downe into the dust, shall bowe before him, *f* euen hee that can not quicken his owne soule.

30 *t Their* seed shall serue him: it shall be counted vnto the Lord for a generation.

31 They shall come, and shall declare his righteousnesse vnto a people that shall be borne, because he hath *n* done it.

t Meaning the posteritie, which the Lorde keepeth in a seede to the Church to continue his prayse among men. *u* That is, God hath fulfilled his promes.

PSAL. XXIII.

1 Because the Prophet had proued the great mercies of God at diuers tymes, and in sundry maners, he gatheretha certaine assurance, fully perswading himselfe that God will continue the very same goodnesse towards him for euer.

¶ A Psalme of Dauid.

THe Lord *a* my * shepheard, *a* I shall not want.

2 He maketh me to rest in greene pasture, *and* leadeth me by the still waters.

3 He *b* restoreth my soule, *and* leadeth me in the *c* paths of righteousnesse for his names sake.

4 Yea, though I should walke through the valley of the *d* shadow of death, I will feare no euill: for thou art with me: thy rodde

f In whome there is no hope that he shall recouer life: so neither poore nor rich, quicke nor dead shalbe reiected from his kingdome.

Isa.40.11. Ierem 23.5. ezek.34.23. Ioh 10.11. 1.Pet.2.25.

a He hath care ouer me, & ministreth vnto me all things.

b He comforteth or refresheth me.

c Plaine, or straight wayes.

d Though he were in danger of death, as the sheepe that wandereth in the darke valley without his shepheard.

and

and thy staffe, they comfort me.
5 Thou doest prepare a [e] table before me in the sight of mine aduersaries: thou doest [f] anoint mine head with oyle, *and* my cup runneth ouer.
6 Doutles, kindnes and mercie shal folow me al the daies of my life, & I shal remaine a long season in the [g] house of the Lord.

e Albeit his enemies sought to destroy him, yet God deliuereth him, & dealeth most liberally with him in despite of them.
f As was the manner of great feasts.
g He setteth not his felicitie in the pleasures of this world, but in the feare and seruice of God.

PSAL. XXIIII. Morning.

1 *Albeit the Lord God hath made, & gouerneth all the worlde, yet towards his chosen people his gracious goodnes doth most abiudantly appeare, in that among them he will haue his dwelling place. Which though it was appointed among the children of Abraham, yet onely they do enter aright into this Sanctuarie, which are the true worshippers of God, purged from the sinfull filth of this world.* 7 *Finally he magnifieth Gods grace for the building of the temple, to the end he might stirre vp all the faithfull to the true seruice of God.*

¶ A Psalme of Dauid.

THe earth * *is* the Lordes, and all that therein is: the worlde and they that dwell therein.
2 For he hath founded it vpon the [a] seas; and established it vpon the floods.
3 Who shall ascend into the mountaine of the Lord? and who shall stand in his holy place?
4 *Euen he that hath* innocent handes, and a pure heart, which hath not lift vp his mind vnto vanitie, nor sworne deceitfully.
5 He shal receiue a blessing from [b] Lord, & righteousnes fró the God of his saluation.

Deut. 10.14. Iob. 28.24. 1.Cor. 10.26.
a He noteth two things: the one, that the earth towards iudgement stoupeth aboue the waters: & next, that God miraculously presereth the earth, that it is not drowned with the waters, which naturally ap aboue it.

6 This

6 This is the [b] generation of them that seeke him, of them that seeke thy face, *that is* Iaakob. Selah.

7 [c] Lift vp your heades ye gates, and bee ye lift vp ye euerlasting doores, & the king of glorie shall come in.

8 Who is this king of glorie? the Lord, strong and mightie, *euen* the Lord mightie in battell.

9 Lift vp your heades, ye gates, and lift vp *your selues*, ye euerlasting doores, and the king of glorie shall come in.

10 Who is this king of glory? the Lord of hostes, he is the king of glorie. Selah.

b Though circumcision separate the carnal seede of Iaakob from the gentiles, yet he that seeketh God, is the true Iaakob and the verie Israelite.

c Dauid desireth the building vp of the temple, wherein the glorie of God should appeare, and vnder the figure of this temple, he also prayeth for the spiritiall temple, which is eternall, because of the promes which was made to the temple, as it is written, Psal. 132. 12.

PSAL. XXV.

The Prophet touched with the consideration of his sinnes, and also grieued with the cruell malice of his enemies, 6 Prayeth to God most feruently to haue his sinnes forgiuen, 7 Especially such as hee had committed in his youth. He beginneth euery verse according to the Ebreiwe letters two or three except.

¶ A Psalme of Dauid.

VNto thee, [a] O Lord, lift I vp my soule.

2 My God, I [b] trust in thee: let me not be confounded: let not mine enemies reioyce ouer me.

3 [a] So all that hope in thee, shall not bee ashamed: *but* let them be confounded, that transgresse without cause.

4 [c] Shew me thy wayes, O Lord, *and* teach me thy paths.

5 Leade me foorth in thy trueth, & teach me:

a I put not my trust in any worldly thing.

b That thou wilt take away mine enemies, which are thy shedes: *Isa. 28. 18. Rom. 9. 11.*

c Retaine mee in the faith of thy promise, that I swerue not on any side.

me: for thou art the God of my saluacion: in thee do I trust [d] all the day.
6 Remember, O Lorde, thy tender mercies, and thy louing kindnesse: for they haue bene for euer.
7 Remember not [e] sinnes of my youth, nor my rebellions, *but* according to thy kindnesse remember thou me, *euen* for thy goodnesse sake, O Lord.
8 Gratious & righteous *is* the Lord: therefore will he [f] teach sinners in the way.
9 Them that be meeke, will he [g] guide in iudgement, and teache the humble his way.
10 All the paths of the Lord *are* mercy & trueth vnto such as keepe his couenant & his testimonies.
11 For thy [h] Names sake, O Lorde, bee merciful vnto mine iniquitie; for it is great.
12 What [i] man is he [j] feareth the Lord? him will hee teache the way *that* hee shall [k] chuse.
13 His soule shall dwell at [l] ease, and his seede shall inherite the land.
14 The [m] secret of the Lord *is reueiled* to them, that feare him: and his couenant to giue them vnderstanding.
15 Mine eyes *are* euer toward [j] Lord: for he will bring my feete out of the net.
16 Turne thy face vnto me, & haue mercie vpon me: for I am desolate & poore.
17 The sorowes of mine heart [n] are enlarged: drawe me out of my troubles.

d Constantly, and against all tentacions.
e He confesseth that his manifold sinnes were the cause that his enemies did thus persecute him, desiring that the cause of the euil may be taken away, to the intent that the effect may cease.
f That is, call them to repentance.
g He will gouerne and cõfort them that are truely humbled for their sinnes.
h And for none other respect.
i Meaning, the number is very small.
k He will direct such with his spirit to followe the right way.
l He shall prosper both in spirituall & corporall things.
m His counsell conteyned in his worde, whereby he declareth that he is the protector of the faithfull.
n My griefe is increased because of mine enemies cruelties.

o The greater that his afflictions were, and the more that his enemies increased, the more neere felt he Gods helpe.
p For as much as I haue behaued my selfe vprigetly toward mine enemies, let them know that thou art the defender of my iust cause.

18 Looke vpon mine affliction & my trauell, and forgiue all my sinnes.
19 Beholde mine o enemies, for they are many, & they hate me with cruell hatred.
20 Keepe my soule, & deliuer me: let me not be confounded, for I trust in thee.
21 Let p mine vprightnesse & equitie preserue me: for mine hope is in thee.
22 Deliuer Israel, O God, out of all his troubles.

PSALL. XXVI.

1 Dauid oppressed with many iniuries, finding no helpe in the world, calleth for ayde from God, and assured of his integritie towarde Saul, desireth God to be his iudge, and to defende his innocēcie. 6 Finally hee maketh mention of his sacrifice, which he will offer for his deliuerance, and desireth to be in the company of the faithful in the Congregation of God, whence hee was banished by Saul, promising integritie of life, and open prayses and thankesgiuing.

¶ *A Psalme* of Dauid.

1 Vdge me, a O Lord, for I haue walked in mine innocencie: my trust hath bene also in the Lord: *therefore* shall I not slide.
2 Proue me, O Lord, & trie me: examine my b reines, and mine heart.
3 For thy c louing kindnesse is before mine eyes: therefore haue I walked in thy truth.
4 I haue not d haunted with vaine persons, neither kept company with the dis-

a He seeth to God to be the Iudge of his iust cause, seeing there is no equitie among men.
b My very affections and inward motions of the heart.
c He sheweth why stayed him, that he did not recompence euill for euill.
d He declareth that they can not walke in simplicitie before God, that delight in the company of the vngodly.

semblers.
5 I haue hated the assembly of the euill, and haue not cõpanied with the wicked.
6 I will [e] wash mine handes in innocencie, O Lord, and compasse thine altar,
7 That I may declare with the voyce of thankesgiuing, and set foorth all thy wonderous workes.
8 O Lord, I haue loued the habitation of thine house, & the place where thine honour dwelleth.
9 [f] Gather not my soule with the sinners, nor my life with the bloody men:
10 In whose handes *is* [g] wickednes, and their right hand is full of bribes.
11 But I wil walke in mine innocencie: redeeme mee *therefore*, & bee mercifull vnto me.
12 My foot standeth in [h] vprightnes: I will prayse thee, O Lord, in ꝑ Congregations.

PSAL. XXVII. Euening.

1 Dauid maketh this Psalme being deliuered from great perils, as appeareth by the praises & thanksgiuing annexed: 6 Wherein we may see the constant faith of Dauid against the assaults of all his enemies, 7 And also the ende wherefore he desireth to liue & to be deliuered, onely to worship God in his Congregation.

¶ *A Psalme* of Dauid.

THe Lord *is* my [a] light & my saluation, whõ shal I feare? the Lord *is* ꝑ strẽgth of my life, of whom shall I be afrayd?
2 When the wicked, *euen* mine enemies and my foes came vpon me to eate vp my flesh, they stumbled and fell.
3 Though an hoste pitched against mee, mine heart should not be afrayde: though

e I will serue thee with a pure affection, and with the godly that sacrifice vnto thee.
f Destroy me not in the ouerthrowe of the wicked.
g Whose cruel handes do execute the malicious deuices of their hearts.
h I am preserued from mine enemies by the power of God, & therefore will praise him openly.

a Because he was assured of good successe in all his dangers, and that his saluation was surely laid vp in God, he feared not the tyrannie of his enemies.

warre be raised against me, I will trust in
[b] this.
4 [c] One thing haue I desired of ye Lord,
that I will require, *euen* that I may dwel in
the house of the Lorde all the dayes of my
life, to beholde the beautie of the Lord, &
to visite his Temple.
5 For in the time of trouble he shal hide
me in his Tabernacle: in the secret *place*
of his pauilion shall he hide me, *and* set me
vp vpon a rocke.
6 [d] And now shall he lift vp mine head a-
boue mine enemies roũd about me: there-
fore will I offer in his Tabernacle sacrifi-
ces of ioy: I will sing and praise the Lord.
7 Hearké vnto my voyce, O Lord, *when* I
cry: haue mercy also vpõ me, & heare me.
8 *When thou saydest*, [e] Seeke ye my face,
mine heart answered vnto thee, O Lord, I
will seeke thy face.
9 Hide not *therefore* thy face from me, nor
cast thy seruãt away in displeasure: thou
hast bene my succour: leaue me not, nei-
ther forsake me, O God of my saluation.
10 [f] Though my father and my mother
should forsake me, yet the Lorde will ga-
ther me vp.
11 Teach me thy way, O Lord, & lead me
in a right path, because of mine enemies.
12 Giue me not vnto ye [g] lust of mine ad-
uersaries: for there are false witnesses rise
vp against me, and such as speake cruelly.
13 *I should haue fainted*, except I had bele-
ued to see the goodnes of the [h] Lord in the
land of the liuing.

b That God will deliuer me, and giue my faith the victorie.
c The losse of countrey, wife, and all worldly commodities griene me not in respect of this one thing, that I may not praise thy Name in the middes of the Congregation.
d Dauid assured him selfe by the Spirit of prophecie, that he should ouercome his enemies, and serue God in his Tabernacle.
e He groundeth vpon Gods promes and sheweth that he is most willing to obey his commandement.
f He magnifieth Gods loue towardes his, which farre passeth the most tender loue of parents towardes their children.
g But either pacifie their wrath, or bridle their rage.
h In this present life before I die, as Isa.38.11.

14 [i] Hope

14 [i] Hope in the Lord: be strong, and hee shall comfort thine heart, and trust in the Lord.

i He exhorteth him selfe to depend on ỹ Lord, seeing he neuer fayled in his promise.

PSAL. XXVIII.

1 Being in great feare & heauines of heart to see God dishonoured by the wicked, hee desireth to be ridde of them, 4 And crieth for vengeance against them: and at length assureth himselfe, that God hath heard his prayer. 9 Vnto whose tuition he commendeth all the faithfull.

¶ *A Psalme* of Dauid.

VNto thee, O Lorde, doe I crye: O my strength, be not deafe towarde mee, least, if thou answere me not, I bee [a] like them that go downe into the pit.

a He counteth him selfe as a dead man, till God shewe his fauour towarde him, and graunt him his petitiõ.

2 Heare the voyce of my petitions, when I crye vnto thee, when I holde vp mine hands toward thine [b] holy Oracle.

b He vsed this outwarde meanes to help the weakenesse of his faith: for in that place was the Arke, and there God promised to shewe the tokens of his fauour.

3 [c] Draw me not away with the wicked, and with the woorkers of iniquitie: which speake friendly to their neighbours, when malice *is* in their hearts.

c Destroy not the good with the bad.

4 [d] Rewarde them according to their deedes, and according to the wickednes of their inuentions: recompence thē after the woorke of their handes: render them their reward.

d He thus praieth in respect of Gods glory, and not for his own cause, being assured, that God woulde punish the persecutters of his Church.

5 For they regard not the workes of the Lord, nor the operariõ of his hands: *therefore* [e] breake them downe, and build them not vp.

e Let them be vtterly destroyed, as Malac. 4.

6 [f] Prayſed *be* ỹ Lorde, for he hath heard the voyce of my petitions.

f Because he felt the assurance of Gods helpe in his heart, his mouth was opened to sing his prayses.

7 The Lord *is* my strength & my shielde:

mine heart trusted in him, and I was helped: therefore mine heart shall reioyce, and with my song will I prayse him.

8 The Lord *is* g their strength, & he is the strength of ye deliuerances of his anointed.

9 Saue thy people, and blesse thine inheritance: feede them also, and exalt the for euer.

g Meaning, his souldiers, who were as means, by whom God declared his power.

PSAL. XXIX.

1 *The Prophet exhorteth the princes and rulers of the worlde, (which for the most part thinke there is no God) 3 At the least to feare him for the thunders and tempests, for feare whereof all creatures tremble. 11 And though thereby God threatneth sinners, yet is hee alwaies mercifull to his, and moueth them thereby to praise his Name.*

¶ A Psalme of Dauid.

GIue vnto the Lorde, ye a sonnes of the mightie: giue vnto the Lorde glory & strength.

2 Giue vnto the Lord glory *due* vnto his Name: worship the Lorde in the glorious Sanctuarie.

3 The b voyce of the Lorde *is* vpon ye waters: the God of glorie maketh it to thunder: the Lord *is* vpon the great waters.

4 The voyce of the Lord *is* mightie: the voyce of the Lord *is* glorious.

5 The c voyce of the Lord breaketh the ceders: yea, the Lord breaketh the ceders of Lebanon.

6 Hee maketh them also to leape like a calfe: Lebanon *also* & d Shirion like a yong vnicorne.

7 The voyce of the Lorde deuideth the e flames

a He exhorteth the proude tyrants to hũble themselues vnder Gods hand, and not to be inferiour to bruite beasles and dumme creatures.

b The thunder claps that are heard out of ye clouds, ought to make the wicked to trẽble for feare of Gods anger.

c That is, the thunderbo't breaketh the most strong trees, and shall men thinke their power to be able to resist God?

d Called also Hermon.

e flames of fire.
8 The voyce of the Lorde maketh [g] wilderneſſe to tremble: the Lord maketh the wilderneſſe of [f] Kadeſh to tremble.
9 The voyce of the Lorde maketh the hindes to [g] calue, and [h] diſcouereth the foreſts: *therefore* in his [i] Temple doeth euery man ſpeake of *his* glory.
10 The Lord ſitteth vpon the [k] flood, and the Lord doeth remaine King for euer.
11 The Lord ſhall giue ſtrength vnto his people: the Lorde ſhall bleſſe his people with peace.

e It cauſeth the lightnings to ſhoote and glide.
f In places moſt deſolate, whereas ſeemeth there is no preſence of God.
g For feare maketh them to caſt their calues.
h Maketh the trees bare, or pearceth the moſt ſecrete places. i Though the wicked are nothing mooued with these ſightes, yet the faithfull prayſe God. k To moderate the rage of the tempeſt and waters, that they deſtroy not all.

PSAL. XXX. Morning.

1 *When Dauid was deliuered from great danger, he rendred thankes to God, exhorting others to doe the like, and to learne by his example, that God is rather merciſull then ſeuere and rigorous towarde his children, 7 And alſo that the full from proſperitie to aduerſitie is ſudden. 8 This done, he returneth to prayer, promiſing to prayſe God for euer.*

¶ *A Pſalme *or* ſong of the * dedication of the [a] houſe of Dauid.

1 I Will magnifie thee, O Lorde: [b] for thou haſt exalted mee, and haſt not made my foes to reioyce ouer me.
2 O Lord my God, I cried vnto thee, and thou haſt [c] reſtored me.
3 O Lord, thou haſt brought vp my [d] ſoule

2. Sam. 7. 2. Deut. 20. 5.
a After that Abſalom had polluted it with moſt filthie fornication.
b He condemneth them of great ingratitude, which doe not prayſe God for his benefites. c Reſtored from the rebellion of Abſalom. d Meaning, that hee eſcaped death moſt narrowly.

out of the graue: thou hast reuiued me fro them that goe downe into the pit.
4 Sing prayses vnto the Lorde, yee e his Saints, and giue thankes f before the remembrance of his Holines.
5 *For *he endureth but* a while in his anger: *but* in his fauour *is* life: weeping may abide at euening, but ioy *commeth* in ȳ morning.
6 And in my g prosperitie I sayde, I shall neuer be moued.
7 *For* thou Lord of thy goodnes haddest made my h mountaine to stand strong: *but* thou didst hide thy face, *and* I i was troubled.
8 *Then* cryed I vnto thee, O Lorde, and prayed to my Lord.
9 What profit *is there* in my blood, whē I goe downe to the pit? shall the dust k giue thankes vnto thee? or shall it declare thy trueth?
10 Heare, O Lord, and haue mercy vpon me: Lord, be thou mine helper.
11 Thou hast turned my mourning into ioy: thou hast loosed my sacke and girded me with gladnes.
12 Therfore shall *my* l tongue prayse thee and not cease: O Lord my God, I will giue thankes vnto thee for euer.

e The worde signifieth them that haue receiued mercy and shew mercie liberally vnto others.
f Before his Tabernacle. *Psal.*145.8. *Isa.* 54.8. 2. *Corin.*4. 17.
g I put too much confidence in my quiet state, as Iere.31.18. 2.Chro.32.24, 25.
h I thought thou haddest established me in Zion most surely.
i After ȳ thou haddest withdrawen thine helpe, I felt my misery.
k Dauid meaneth that the dead are not profitable to ȳ Congregation of the Lord here in earth: therefore he would liue to prayse his Name, which is the ende of mans creation.
l Because thou hast preserued me, that my toogue shoulde prayse thee, I will not be vnmindefull of my duetie.

PSAL. XXXI.

1 *Dauid deliuered from some great danger, first rehearseth what medicine he had by the power of faith, when death was before his eies, his enemie being readie to take him.* 15 *The he affirmeth that the fauoure of God is alwaies ready*

to those that feare him. 20 *Finally he exhorteth all the faithfull to trust in God & to loue him, because he preserueth and strengtheneth them, as they may see by his example.*

¶To him ý excelleth. A Psalme of Dauid.

IN * thee, O Lord, haue I put my trust: let me neuer be confounded: deliuer me in thy [a] righteousnesse.

2 Bowe downe thine eare to mee: make haste to deliuer me: be vnto me a strong rocke, *and* an house of defence to saue me.

3 For thou art my rocke & my fortresse: therefore for thy Names sake direct me & guide me.

4 Drawe me out of the [b] net, that they haue laide priuily for me: for thou art my strength.

5 Into thine [c] hand I commende my spirit: *for* thou hast redeemed me, O Lorde God of truth.

6 I haue hated them that giue themselues to deceitfull vanities: for I [d] trust in the Lorde.

7 I will be glad & reioyce in thy mercy: for thou hast seene my trouble: thou hast knowen my soule in aduersities,

8 And thou hast not shut me vp in the hande of the enemie, *but* hast set my feete at [e] large.

9 Haue mercie vpon me, O Lorde: for I am in trouble: mine [f] eye, my soule and my bellie are consumed with griefe.

10 For my life is wasted with heauinesse, and my yeres with mourning: my strength faileth for my paine, and my bones are consumed.

Psal. 71. 1.

a For then God declareth himselfe iust, when he preseruetb his according as he hath promised.

b Preserue me from the crafti counsels & subtill practises of mine enmies.

c He desireth God not onely to take care for him in this life, but ý his soule may be saued after this life.

d This affection ought to be in all Gods children, to hate what soeuer thing is not grounded vpon a sure trust in God, as deceitfull and vaine.

e Largeness signifieth comfort as straightnes sorow & perill.

f Meaning, that his sorrow and torment had continued a great while.

11 I was a reproch among all mine enemies, but specially among my neighbours: and a feare to mine acquaintance, h who seeing me in the streete, fled from me.
12 I am forgotten, as a dead man out of minde: I am like a broken vessell.
13 For I haue heard the railing of i great men: feare *was* on euery side, while they conspired together against me, *and* consulted to take my life.
14 But I trusted in thee, O Lorde: I said, k Thou art my God.
15 My l times are in thine hand: deliuer me from the hande of mine enemies, and from them that persecute me.
16 Make thy face to shine vpon thy seruant, *and* saue me through thy mercy.
17 Let me not be confounded, O Lorde: for I haue called vpon thee: let the wicked be put to confusion, & m to silence in the graue.
18 Let the lying lippes be made dumme, which cruelly, proudly & spitefully speake against the righteous.
19 Howe great is thy goodnesse, which thou n hast layde vp for them, that feare thee! *and* done to them that trust in thee, *euen* before the sonnes of men!
20 Thou doest hide them " o priuily in thy presence from the pride of men: thou keepest them secretly in thy Tabernacle from the strife of tongues.
21 Blessed *be* the Lord: for he hath shewed his marueilous kindnesse towarde me in a p strong citie.

g Mine enemies had drawen all men to their part against me, euen my chiefe friendes.
h They were afraid to shewe me any token of friendshipp.
i They that were in autheritie, condemned me as a wicked doer.
k I had this testimonie of cõscience, that thou wouldest defende mine innocencie.
l Whatsoeuer changes come, thou gouernest them by thy prouidence.
m Let death destroy them to the intent that they may hurt no more.
n The tresures of Gods mercie are alwayes laid vp in store for his children, albeit at all times they doe not enioy them.
" *Ebr. in the secret of thy face.*
o That is, in a place where they shall haue thy comfort, and be hid safely from the enemies pride.
p Meaning, there was no citie so strong to preserue him, as the defence of Gods fauour.

22 Though I said in mine q haste, I am cast out of thy sight, yet thou heardest § voice of my prayer, when I cryed vnto thee.
23 Loue ye § Lord all his ‖ Saints: *for* the Lorde preseruеth the faithfull, and rewardeth aboundantly the proude doer.
24 All ye that trust in the Lord, be r strõg, and he shall establish your heart.

PSAL. XXXII. Euening.

1 *Dauid punished with grieuous sickenes for his sinnes, counteth them blessed, to whõ God doeth not impute their transgressions.* 5 *And after that he had confessed his sinnes and obtained pardon,* 6 *He exhorteth the wicked men to liue godly,* 11 *And the good to reioyce.*

¶ *A Psalme* of Dauid to giue a instruction.

BLesse*d u he* whose wickednes is b forgiuen, *and* whose sinne is couered.
2 Blessed *u* the man, vnto whom the Lord imputeth not iniquitie, and in whose spirit *there u* no guile.
3 When I helde my c tongue, my bones consumed, *or* when I d roared all the day,
4 (For thine hand is heauie vpon me, day and night: *&* my moisture is turned into the drought of sommer. Selah.)
5 *Then* I e acknowledged my sinne vnto thee, neither hid I mine iniquitie: *for* I thought, I will confesse against my selfe my wickednesse vnto the Lorde, and thou forgauest the punishment of my sinne. Selah.
6 Therefore shal euery one, that is godly,

q And so by my rashnes and infidelitie deserued to haue bene forsaken.
‖ *Or, ye that feele his mercies.*
r Be constant in your vocation, and God will confirme you with heauenly strength.

a Concerning the free remission of sinnes, which is the chiefest point of our faith.
b To be iustified by faith, is to haue our sinnes freely remitted, and to be reputed iust, Rom. 4. 6.
c Betweene hope and despaire.
d Neither by silence nor crying sounder easie signifying, that before the sinner be reconciled to God, he feeleth a perpetuall tormenr.
e He sheweth that in Gods mercie is the onely cause of forgiueness of sinnes, so the meanes thereof are repentance and confession, which proceede of faith.

make

make his prayer vnto thee in a f time, whē thou maist be foūd: suerly in ỳ flood of great waters g they shall not come neere him.

7 Thou art my secret place: thou preseruest me from trouble: thou compassest me about with ioyfull deliuerance. Selah.

8 I will h instruct thee, and teach thee in the way, that thou shalt go, *and* I wil guide thee with mine eye.

9 Be ye not like an horse, *or* like a mule, *which* vnderstande not: whose i mouthes thou doest binde with bit and bridle, least they come neere thee.

10 Many sorowes *shal come* to the wicked: but he that trusteth in the Lorde, mercie shall compasse him.

11 Be glad ye righteous, and k reioyce in the Lord, and be ioyfull all ye, that are vpright in heart.

f When necessitie causeth him to seeke to thee for helpe, Isa. 55.6.

g To wit, the waters, and great dangers.

h Dauid promiseth to make ỳ rest of Gods children partakers of the benefites, which he felt, and that hee will diligently looke and take care to dire & them in ỳ way of saluation.

i If men can rule brute beastes, thinke they, that God will not bridle & tame their rage?

k He sheweth the peace and loy of conscience in the holy Ghost is the fruite of faith.

PSAL. XXXIII.

1 He exhorteth good men to praise God for that he hath not onely created all things, and by his prouidēce gouerneth the same, but also is faithfull in his promises, 10 He vnderstandeth mans heart, and scattereth the counsell of the wicked, 16 So that no man can be preserued by any creature or mans strēgth: but they, that put their confidence in his mercie, shall be preserued from all aduersities.

REioyce in ỳ Lord. O ye righteous: *for it* a becōmeth vpright men to be thākfull.

2 Praise the Lord w harpe: sing vnto him with viole *and* b instrument of ten strings.

a It is the duetie of the godly to set foorth the praises of God for his mercie and power shewed toward them.

b To sing on instruments was a part of the ceremoniall seruice of the Temple, which doeth no more appertaine vnto vs, then the sacrifices, censings and lights.

3 Sing

3 Sing vnto him a new song: sing cherefully with a loude voyce.
4 For ȳ [c] word of the Lord *is* righteous, and all his [d] workes *are* faithfull.
5 He [e] loueth righteousnes & iudgemẽt: the earth is full of the goodnes of ȳ Lord.
6 By the worde of the Lord were ȳ heauens made, and all the hoste of thẽ by the breath of his mouth.
7 Hee [f] gathereth the waters of the sea together as vpon an heape, and layeth vp the deapthes in *his* treasures.
8 Let all the earth feare the Lord: let all them that dwell in the world, feare him.
9 For he spake, and it was done: he commanded, and it ‖ stoode.
10 The Lorde breaketh the [g] counsell of the heathen, *and* bringeth to nought the deuices of the people.
11 The counsell of the Lord shall stande for euer, *and* the thoughtes of his heart throughout all ages.
12 Blessed *is* that nation, whose [h] God is the Lord: euẽ the people, *that* he hath chosen for his inheritance.
13 The Lord [i] looketh downe frõ heauẽ, *and* beholdeth all the children of men.
14 Frõ the habitation of his dwelling he beholdeth all thẽ, that dwell in the earth.
15 He [k] facioneth their hearts euery one, *and* vnderstandeth all their workes.
16 The [l] King is not saued by ȳ multitude of an hoste, *neither* is the mightie man de-

c That is, counsel or commandement in gouerning the world.
d That is, the effect and execution.
e Howsoeuer ȳ world iudgeth of Gods works, yet he doeth all things according to iustice and mercy.
f By the creatiõ of the heauens and beautifull ornament, with the gathering also of the waters, he setteth forth ȳ power of God, that all creatures might fear him.
‖ *Or, was created*
g No counsell can preuaile against God, but he defeateth it & it shall haue euill successe.
h He sheweth that all our felicitie standeth in this: that the Lord is our God.
i He prouideth that all things are gouerned by Gods prouidence, and not by fortune, he knoweth their wicked enterprises.
k Therefore
l If Kings and the mightie of the worlde can not be saued by worldly meanes, but onely by Gods prouidence, what haue others to trust in, that haue not like meanes?

liuered by great ſtrength.
17 A horſe is a vaine helpe, & ſhal not deliuer *any* by his great ſtrength.
18 Behold, [m] the eye of the Lord *u* vpon them that feare him, *and* vpon them, that truſt in his mercie,
19 To deliuer their ſoules from death, & to preſerue them in famine.
20 [n] Our ſoule waiteth for the Lord: *for* he is our helpe and our ſhielde.
21 Surely our heart ſhall reioyce in him, becauſe we truſted in his holy Name.
22 Let thy mercy, O Lord, be vpon vs, as we truſt in thee.

m God ſheweth that toward his of his mercie, which man by no meanes is able to compaſs.
n Thus he ſpeaketh in ỹ name of the whole Church, which only depend on Gods prouidence.

PSAL. XXXIIII.

1 After Dauid had eſcaped Achiſh, according as it is written in the 1. Sam. 21. 11, whom in this title he calleth Abimelech (which was a generall name to all the Kings of the Philiſtims) he praiſeth God for his deliuerance, 3 Prouoking all others by his example to truſt in God, to feare and ſerue him: 14 Who defendeth the godly with his Angels, 15 And vtterly deſtroyeth the wicked in their ſinnes.

¶ *A Pſalme* of Dauid, when hee changed his behauiour before Abimelech, who droue him away, and he departed.

I Will [a] alway giue thankes vnto ỹ Lorde: his praiſe *ſhalbe* in my mouth cõtinually.
2 My ſoule ſhall glory in the Lorde: the [b] humble ſhal heare it, and be glad.
3 Prayſe ye the Lord with me, and let vs magnifie his Name together.
4 I ſought the Lord, & he heard me: yea, he deliuered me out of all my [c] feare.

a He promiſeth neuer to become vnmindfull of Gods great benefits for his delinerance.
b They that are beaten downe with the experience of their owne euils.
c Which I receiued for the dangers wherein was.

5 They[d] shal looke vnto him, and runne *to him*: & their faces shall not be ashamed, *saying*,
6 This poore man cryed, and the Lorde heard *him*, and saued him out of all his troubles.
7 The [e] Angel of ỳ Lord pitcheth round about them, that feare him, and deliuereth them.
8 Taste ye & see, how gracious the Lord is: blessed *is* the man that trusteth in him.
9 Feare the Lord, ye his Saintes: for nothing wanteth to them that feare him.
10 The [f] lyons do lacke & suffer hunger, but they, which seeke ỳ Lord, shall [g] want nothing that is good.
11 Come children, hearkē vnto me: I will teach you the [h] feare of the Lord.
12 [i] What man is he, that desireth life, & loueth *long* dayes for to [i] see good?
13 Keepe thy tongue from euill, and thy lippes, that they speake no guile.
14 Eschewe euill and doe good: seeke peace and followe after it.
15 The eies of the Lorde *are* vpon ỳ righteous, & his eares *are open* vnto their crye.
16 *But* the [k] face of the Lorde *is* against them that do euill, to cut off their remembrance from the earth.
17 *The righteous* cry, and the Lord heareth *them*, and deliuereth them out of all their troubles.
18 The Lord is neere vnto them that are of a [l] contrite heart, and will saue such as be afflicted in spirit.
19 Great *are* ỳ troubles of the righteous: but the Lord deliuereth him out of the al.

d They shalbe bolde to flee to thee for succour, whē they shall see thy mercies toward me.
e Though Gods power be sufficiēt to gouerne vs, yet for mans infirmitie he appointeth his Angels to watch ouer vs.
f The Godly by their pacient obedience profite more then they, which rauine & spoyle.
g If they abide the last triall.
h That is, the true religion & worship of God 1.Pet.3 10.
i Seeing al men naturally desire felicitie, he wōdreth why they cast themselues willingly into miserie.
k The anger of God doeth not onely destroy ỳ wicked, but also abolish their name for euer.
l When they seeme to bee ouerlowed vpō afflictions, then God is at hande to deliuer thē.

20 [m] He

20 [m] He keepeth al his bones: not one of them is broken.
21 *But* malice shall slay the [n] wicked: and they that hate the righteous, shall perish.
22 The Lord [o] redeemeth the soules of his seruantes: and none, that trust in him, shall perish.

m And as Christ sayeth, all the heares of his head.
n Their wicked enterprises shall turne to their owne destruction.
o For when they seeme to be ouercome with great dangers and death itselfe, then God sheweth himselfe their redeemer.

PSAL. XXXV. Morning.

1 *So long as Saul was enemie to Dauid, all that had any autoritie vnder him to flatter their King (as is the course of the worlde) did almost cruelly persecute Dauid: against whom he prayeth God to pleade and to auenge his cause,* 8 *That they may be taken in their nets and snares, which they laied for him, that his innocencie may bee declared,* 27 *And that the innocent, which taketh part with him, may reioyce and prayse the Name of the Lorde, that thus deliuereth his seruant.* 28 *And so he promiseth to speak forth the iustice of the Lord, and to magnifie his Name all the dayes of his life.*

A Psalme of Dauid.

PLeade thou my [a] cause, O Lorde, with them that striue with mee: fight thou against them, that fight against me.
2 [b] Lay hand vpon the shield and buckler, and stand vp for mine helpe.
3 Bring out also the speare and stop the *way* against them, that persecute mee: saye vnto my [c] soule, I am thy saluation.
4 Let them bee confounded and put to

a He desireth God to vndertake his cause against them that did persecute him and slander him.
b Albeit God can with his breath destroy all his enemies, yet the holy Ghost attributeth vnto him these outwarde weapons, to assure vs of his present power.
c Assure me against these tentations, that thou art the autour of my saluation.

shame

ſhame, that ſeeke after my ſoule: let them be turned backe, and brought to confuſion, that imagine mine hurt.

5 Let them be as chaffe before the wind, & let the Angel of the Lord [d] ſcatter *them.*

6 Let their way be darke & ſlipperie: & let [e] Angell of the Lorde perſecute them.

7 For [e] without cauſe they haue hid the pit *and* their net for me: without cauſe haue they digged *a pit* for my ſoule.

8 Let deſtructiõ come vpon [f] him at vnwares, & let his net, that he hath laid priuily, take him: let him fall into [g] the ſame deſtruction.

9 Then my ſoule ſhall be ioyfull in the Lorde: it ſhall reioyce in his ſaluation.

10 All my [h] bones ſhall ſay, Lorde, who is like vnto thee, which deliuereſt the poore from him, that is too ſtrong for him! yea, the poore and him that is in miſerie, from him that ſpoyleth him!

11 [i] Cruel witneſſes did riſe vp: they aſked of me things that I knewe not.

12 They rewarded me euill for good, to [k] haue ſpoyled my ſoule.

13 Yet I, when they were ſicke, I was clothed with a ſacke: I humbled my ſoule with faſting: and [l] my prayer was turned vpon my boſome.

14 I behaued my ſelf as to *my* friend, *or* as to my brother: I humbled my ſelfe, mourning as one that bewaileth his mother.

15 But in mine [m] aduerſity they reioiced, & gathe-

d Smite them with the Spirite of giddineſſe that their enterpriſes may be foolith, and they receiue inſt rewarde.

e Shewing that we may not cal God to be a reuenger, but only for his glory, and when our cauſe is inſt.

f Whē he promiſeth to him ſelfe peace.

g Which he prepared againſt the children of God.

h He attributeth his deliuerance onely to God, prayſing him therefore both in ſoule and body.

i That woulde not ſuffer me to purge my ſelfe.

k To haue taken from me all comfort, and brought me into deſpaire.

l I prayed for them with inward affection, as I would haue done for my ſelfe: or, I declared mine affection with bowing downe mine head.

m When they ſawe me ready to ſlippe, & as one that halted for infirmitie.

gathered thé ſelues together: the abiectes
aſſembled thé ſelues againſt me, & I knew
not: they tare [n] me and ceaſed not,
16 With the falſe ſkoffers at [o] bankets,
gnaſhing their teeth againſt me.
17 Lorde, howe long wilt thou beholde
this? deliuer my ſoule from their tumult,
euen my deſolate *ſoule* from the lions.
18 *So* will I giue thee thankes in a great
Congregation: I will praiſe thee among
much people.
19 Let not them that are mine enemies,
vniuſtly reioyce ouer me, neither let them
[p] winke with the eye, that hate me with-
out a cauſe.
20 For they ſpeake not as friendes: but
they imagine deceitfull wordes againſt
the ‖ quiet of the lande.
21 And they gaped on me with their
mouthes, ſaying, Aha, aha, [q] our eye hath
ſeene.
22 Thou haſt ſeene it, O Lord: keepe not
ſilence: be not farre from me, O Lord.
23 Ariſe and wake to my iudgement, *euen*
to my cauſe, my God, and my Lord.
24 Iudge me, O Lord my God, according
to thy [r] righteouſneſſe, and let them not
reioyce ouer me.
25 Let them not ſay in their heartes, [ſ] O
our ſoule reioyce: neither let them ſay,
We haue deuoured him.
26 Let them be confounded, and put to
ſhame [t] together, [ſ] reioyce at mine hurt:
let them be clothed [u] with confuſion and
ſhame, that lift vp them ſelues againſt me.

n With their railing wordes.
o The word ſignifieth cakes: meaning, that ſ proude courtiers at their deintie feaſtes ſcoffe, raile, and conſpire his death.
p In token of contempt and mocking.
‖ *Or, cleftes of the earth: meaning him ſelfe and others in their miſerie.*
q They reioyced as though they had nowe ſeene Dauid ouerthrown.
r It is the iuſtice of God to giue to the oppreſſers affliction & tormentes, and to the oppreſſed aide & reliefe, 2. Theſſ. 1. 6.
ſ Becauſe we haue ſ, which we ſought for, ſeeing he is deſtroyed.
t That is, at once, were they neuer ſo many or mightie.
u This prayer ſhall alwayes be verified againſt them, that perſecute the faithfull.

27 But

27 *But* let them be ioyfull and glad, x that loue my righteousnes: yea, let them say alway, Let the Lord be magnified, which loueth the y prosperitie of his seruant.
28 And my tongue shall vtter thy righteousnes, *and* thy prayse euery day.

x That at least fauor my right, though they be not able to helpe me.
y He exhorteth ỳ Church to prayse God for the delinerance of his seruants, and for the destruction of his aduersaries

PSALL. XXXVI.

1 *The Prophet grieuously vexed by the wicked, doeth complaine of their malicious wickednes. 6 Then hee turneth to consider the vnspeakeable goodnes of God towards all creatures: 9 But specially towards his children, that by the faith thereof he may be comforted and assured of his deliuerance by this ordinary course of Gods worke, 13 Who in the ende destroyeth the wicked and saueth the iust.*

¶ To him that excelleth. *A Psalme* of Dauid, the seruant of the Lord.

WIckednes saith to the wicked mã, a euen in mine heart, *that there is* no feare of God before his eyes.
2 For he b flattereth himself in his owne eyes, while his iniquitie is founde *worthy* to be hated.
3 The wordes of his mouth *are* iniquitie and c deceit: he hath left off to vnderstãd *and* to do good.
4 He d imagineth mischiefe vpõ his bed: he setteth him selfe vpon a way, *that is* not good *and* doeth not abhorre euill.
5 Thy e mercy, O Lord, *reacheth* vnto the

a I see euidently by his deedes that sinne pusheth forward ỳ reprobate from wickednes, to wickednes, albeit he go about to couer his impietie.
b Though all other detest his vyle sinne, yet he himselfe seeth it not.
c The reprobate mocke at wholsome doctrine and put

no difference betweene good and euill. d By describing at large the nature of the reprobate, he admonisheth the godly to beware of these men. e Though wickednes seemeth to ouerflow all the world, yet by thine heauenly prouidence thou gouernest heauen and earth.

heauens, & thy faithfulnes vnto ye cloudes.
6 Thy righteousnesse is like the e mighty mountaines: thy iudgemẽts are like a great f deepe: thou, Lord, doest saue mã & beast.
7 Howe excellent is thy mercy, O God! therefore the children of men trust vnder the shadow of thy winges.
8 They shalbe g satisfied with ye fatnesse of thine house, and thou shalt giue them drinke out of the riuer of thy pleasures.
9 For with thee is the wel of life, & in thy light shall we see light.
10 Extend thy louing kindnes vnto them that h know thee, & thy righteousnes vnto them that are vpright in heart.
11 Let not the i foote of pride come against me, and let not the hand of the wicked men moue me.
12 k There they are fallen that worke iniquitie; they are cast downe, and shall not be able to rise.

e Gods righteousnesse is like the mountaines of God: for whatsoeuer is excellent, is thus called.
f The depth of thy prouidence gouerneth all things, and disposeth them, albeit the wicked seeme to ouerwhelme the world.
g Onely Gods children haue ynough of all things both concerning this life and the life to come.
h He sheweth who are Gods children, to wit, they that knowe him, and leade their lives vprightly.
i Let not the proude aduance himselfe against me, neither the power of the wicked driue me away.
k Thats in their pride, wherein they flatter themselues.

PSALM. XXXVII. Euening.

1 *This Psalme conteineth exhortation and consolation for the weake, that are grieued at the prosperitie of the wicked, and the afflictions of the godly. 7 For how prosperously soeuer the wicked doe liue for the time, hee doeth affirme their felicitie to bee vaine and transitorie, because they are not in the fauour of God, but at the ende they are destroyed as his enemies: 11 And howe miserably that the righteous seemeth to liue in the world, yet his ende is peace, and hee is in the fauour of God, he is deliuered from the wicked and preserued.*

¶ A Psalme

¶ *A Psalme* of Dauid.

FReat not [a] thy selfe because of the wicked men, neither be enuious for the euill doers.

2 For they shall soone bee [b] cut downe like grasse, and shall wither as the greene herbe.

3 [c] Trust thou in the Lord and do good: dwell in the land, and thou shalt be fedde assuredly.

4 And delite thy selfe in the Lord, and he shall giue thee thine hearts desire.

5 [d] Commit thy way vnto the Lorde, and trust in him, and he shall bring it to passe.

6 And he shal bring foorth thy righteousnes as the light, and thy [e] judgement as the noone day.

7 Waite patiently vpon the Lord & hope in him: freat not thy selfe for him [f] which prospereth in his way: *nor* for the man that bringeth *his* enterprises to passe.

8 Cease from anger, and leaue off wrath: freat not thy selfe [g] also to do euill.

9 For euill doers shalbe cut off, and they that waite vpon the Lord, they shal inherit the land.

10 [h] Therefore yet a little while, and the wicked shall not *appeare*, and thou shalt looke after his place, & he shal not *be found*.

11 But * meeke men shal possesse [i] earth, and shal haue their delite in the multitude of peace.

a He admonisheth vs neither to vexe our selues for the prosperous estate of the wicked, neither to desire to be like them to make our state the better.

b For Gods iudgement cutteth downe their state in a moment.

c To trust in God, & do according to his will, are sure tokens, that his prouidence will neuer faile vs.

d Be not led by thine owne wisdome, but obey God, & he will finish his worke in thee.

e As the hope of the daylight causeth vs not to be offended with the darknesse of the night: so ought we paciently to trust that God will cleare our cause and restore vs to our right.

f When God suffereth the wicked to prosper, it seemeth to the flesh that he fauoureth their doings, Iob 21.

g Meaning, except hee moderate his affections, hee shall bee ledde to doe as they doe.

h He correcteth the impatiencie of our nature, which cannot abide till the iustice of Gods time be come. *Matth.* 5.5.

12 i The wicked practiseth against the
iust, and gnasheth his teeth against him.
13 *But* the Lord shal laugh him to scorne:
for he seeth that his day is comming.
14 The wicked haue drawen *their* sword,
and haue bent their bowe, to cast downe
the poore and needie, *and* to slay such as be
of vpright conuersation.
15 *But* their sworde shall enter into their
owne heart, & their bowes shalbe broken.
16 k A small thing vnto the iust man is
better, then great riches to the wicked &
mightie.
17 For ye armes of the wicked shalbe bro-
ken: but the Lord vpholdeth the iust men.
18 The Lord l knoweth the dayes of vp-
right men, and their inheritance shall bee
perpetuall.
19 They shall not bee confounded in the
perilous time, and in the dayes of famine
they shall haue m ynough.
20 But the wicked shall perish, and the e-
nemies of the Lord shall bee consumed as
the n fatte of lambes: *euen* with the smoke
shall they consume away.
21 The wicked boroweth and payeth not
againe: but the righteous is mercifull, and
o giueth.
22 For such as be blessed *of God*, shal inhe-
rit the land, & they that be cursed of him,
shalbe cut off.
23 p The paths of man are directed by the
Lord: for he loueth his way.

i The godly are assured that the power and craft of the wicked shall not preuayle against them, but fall on their owne neckes, and therefore ought patiently to abide Gods time, and in the meane while bewaile their sinnes, and offer vp their teares as a sacrifice of their obedience.

k For they are dayly fed as with Manna frō heauen, and haue sufficient, when the wicked haue neuer ynough, but euer hunger.

l God knoweth what dangers hang ouer his, and by what meanes to deliuer them.

m For God will giue them contented mindes, and that which shall be necessarie.

n They shall vanishe away suddenly: for they are fedde for the day of slaughter. o God so furnisheth him with his blessing, that he is able to helpe others. p God prospereth the faythfull, because they walke in his wayes with an vpright conscience.

24 Though

24 Though he [q]fal, he shal not be cast off: for the Lord putteth vnder his hand.
25 I haue bene yong, & am old: yet I saw neuer the righteous forsaken, nor his [r]seed begging bread.
26 *But* he is euer mercifull and lendeth, and his seede *enioyeth* the blessing.
27 Flee from euill and do good, and dwell for euer.
28 For the Lord loueth iudgement, and forsaketh not his Saints: they shalbe preserued for euermore: but the seede of the wicked shalbe cut off.
29 The righteous men shall inherite the land, and dwell therein [s] for euer.
30 The [t] mouth of the righteous wil speake of wisdome, and his tongue will talke of iudgement.
31 *For* the Law of his God *is* in his heart, *and* his steppes shall not slide.
32 The wicked watcheth the righteous, and seeketh to slay him.
33 *But* the Lord will not leaue him in his hande, nor condemne him, when hee is [u]iudged.
34 Wait thou on the Lord, and keepe his way, and he shal exalt thee, that thou shalt inherite the lande: when the wicked men shall perish, thou shalt see.
35 I haue seene [y] wicked strong, & spreading himselfe like a greene bay tree.
36 Yet he [x] passed away, and loe, hee was gone, and I sought him, but hee could not be found.

q When God doeth exercise his faith with diuers tentations.
r Though the iust man die, yet Gods blessings are extended to his posteritie, and though God suffer some iust man to lacke temporall benefites, yet hee recompenceth him with spirituall treasures.
s They shall continually be preserued vnder Gods wings, & haue at least inward rest.
t These three points are required of the faithfull, that their talke be godly, that Gods Lawe bee in their heart, and that their life be vpright.
u For though it be sometime so expedient both for Gods glory and their saluation, yet

hee will approoue their cause, and reuenge their wrong. x So that the prosperitie of the wicked is but as a cloude, which vanisheth away in a moment.

37 [y] Marke the vpright man, and beholde the iust: for the ende of *that* man is peace.
38 But the transgressours shall bee destroied together, *and* the end of the wicked shalbe cut off.
39 But the [z] saluation of the righteous men *shalbe* of the Lorde: hee *shalbe* their strength in the time of trouble.
40 For the Lord shall helpe them, and deliuer them: he shall deliuer them from the wicked, and shall saue them, because they trust in him.

y He exhorteth the faythfull to marke diligently the examples both of Gods mercies, and also of his iudgements.
z He sheweth that the pacient hope of the godly is neuer in vaine, but in the ende hath good successe, though for a time God prone them by sundrie tentations.

PSAL. XXXVIII. Morning.

1 Dauid lying sicke of some grieuous disease, acknowledgeth himselfe to be chastised of the Lord for his sinnes, and therefore prayeth God to turne away his wrath. 5 Hee vttereth the greatnes of his griefe by many wordes and circumstances, as wounded with the arrowes of Gods vre, forsaken of his friends, euill intreated of his enemies. 22 But in the end with firme confidence he commendeth his cause to God, and hopeth for speedy helpe at his hand.

¶ A Psalme of Dauid for [a] remembrance.
O Lord, rebuke me not in thine [b] anger, neither chastice me in thy wrath.
2 For thine [c] arrowes haue light vpon me, and thine hand lieth vpon me.
3 There *is* nothing sounde in my flesh, because of thine anger: neither *is* there rest in my bones because of my [d] sinne.

a To put himselfe and others in minde of Gods chastisement for sinne.
b He desireth not to be exempted from Gods rodde, but that hee woulde so moderate his hande, that hee might bee able to beare it. c Thy sicknesse wherewith thou hast visited me. d Dauid acknowledgeth God to be iust in his punishments, because his sinnes had deserued much more.

4 For

4 For [e] mine iniquities are gone ouer mine head, & as a waighte burden they are too heauie for me.
5 My woundes are putrified, and corrupt because of [f] my foolishnes.
6 I am bowed, & crooked very sore: I go ‖mourning all the day.
7 For my raines are full of burning, and there *is* nothing sound in my flesh.
8 I am weakened *and* sore broken: I [g] roare for the very griefe of mine heart.
9 Lorde, I *powre* my whole desire before thee, and my sighing is not hid from thee.
10 Mine heart [“] panteth: my strength faileth me, and the light of mine eyes, euē [h] they are not mine owne.
11 My louers and my friendes stande aside from my plague, and my [i] kinsmen stande afarre off.
12 They also, that seeke after my life, lay snares, and they that goe about to do me euil, talke wicked things and imagine deceit continually.
13 But I as [k] a deafe man heard not, and *am* as a dumme man, *which* openeth not his mouth.
14 Thus am I as a man, that heareth not, and in whose mouth *are* no reproofes.
15 For on thee, O Lord, do I wayte: thou wilt heare *me*, my Lord, my God.
16 For I said, *Heare me*, least they reioyce ouer me: *for* [l] when my foote slippeth they extoll themselues against me.

e He confesseth his sinnes, Gods iustice, and maketh prayer his refuge.
f That rather gaue place to mine owne lustes, then to the wil of God.
‖ *Or, blacker, as one that is disfigured & consumed with sickness*
g This example warneth vs neuer to despaire, be the torment neuer so great: but alwayes to cry vnto God with sure trust for deliuerance.
“ *Ebr. runneth about, or, is tossed to and fro: meaning, that he was destitute of all helpe & counsel.*
h My sight faileth me for very sorowe.
i Partly for feare, and partly for pride they denied all duetie and friendship.
k For I can haue no audience before men, and therefore patiently wayte for the help of God.
l That is, if they see that thou succour me not in time, they will mocke & triumphe, as though thou hadst forsaken me.

17 Surely I am ready to [m] halt, and my sorrowe is euer before me.
18 When I declare my paine, & am sory for my sinne,
19 Then mine [n] enemies are aliue & are mightie, & they that hate me wrongfully are many.
20 They also, that rewarde euil for good, are mine aduersaries, because I followe [o] goodnesse.
21 Forsake me not, O Lord: be not thou farre from me, my God.
22 Haste thee to helpe me, O my Lorde, my [p] saluation.

m I am without hope to recouer my strength.
n In my greatest miserie they most rejoyce.
o He had rather hane the hatred of all the world, then to fayle in any part of his duetie to Godward.
p Which art the authour of my saluation: and this declareth that he prayed with sure hope of deliuerance.

PSAL. XXXIX.

1 Dauid vttereth with what great griefe and bitternesse of minde he was driuen to these outrageous complaintes of his infirmities. 2 For he confesseth that when hee had determined silence, that he brast forth yet into words that he would not, through the greatnes of his grief. 4 Then he rehearseth certaine requests which taste of the infirmitie of man, 8 And mixeth with them many prayers: but all doe shewe a minde wonderfully troubled, that it may plainly appeare howe hee did striue mightily against death and desperation.

¶ To the excellent *musician* [a] Ieduthun.

A Psalme of Dauid.

I Thought, [b] I will take heede to my wayes, that I sinne not with my tongue: I will keepe my mouth brideled, while the wicked is in my sight.

a This was one of the chiefe singers, 1. Chro. 16.41.
b Albeit he had appointed with himselfe paciently to haue taried Gods leasure, yet the vehemencie of his paine caused him to breake his purpose.

2 I was

3 I was dumme & ſpake nothing: I kept ſilence *euen* from good,[c] & my ſorowe was more ſtirred.
3 Mine heart was hote within mee, *and* while I was muſing, the fire kindled, *and* [d] I ſpake with my tongue, *ſaying*,
4 Lord, let me know mine ende, and the meaſure of my dayes, what it is: let mee knowe howe long I haue to liue.
5 Behold, thou haſt made my dayes as an hand breadth, and mine age as nothing in reſpect of thee: ſurely euery man *in his beſt* ſtate is altogether [e] vanitie. Selah.
6 Doubtles man walketh in a ſhadowe, and diſquieteth himſelfe in vaine: he heapeth vp *riches*, and can not tell who ſhall gather them.
7 And now Lord, what waite I for? mine hope is euen in thee.
8 Deliuer me from al my tranſgreſſions, & make me not a rebuke vnto [f] foolish.
9 I ſhould haue bin dumme, & not haue opened my mouth, becauſe [g] thou didſt it.
10 Take thy plague away from me: for I am conſumed by the ſtroke of thine hand.
11 When thou [h] rebukes doeſt chaſtiſe man for iniquitie, thou as a mothe [h] makeſt his [i] beautie to cõſume: ſurely euery man *is* vanitie. Selah.
12 Heare my prayer, O Lord, & hearken vnto my crye: keepe not ſilence at my teares, for I am a ſtranger with thee, *and* a ſoiourner as all my fathers.

c Though when the wicked ruled, he thought to haue kept ſilence, yet his zeale cauſed him to change his minde.
d He confeſſeth that he grudged againſt God, cõſidering the greatnes of his ſorowes, and the ſhortnes of his life.
e Yet Dauid offended in that that he reaſoned with God, as though that he were to ſeuere toward his weake creature.
f Make me not a mocking ſtock to the wicked, or wrap me not vp with the wicked, when they are put to ſhame.
g Seeing my troubles came of thy prouidence, I ought to haue endured them patiently.
h Though thine open plagues light not euermore vpon them, yet thy ſecret curſe continually fretteth them. i The word ſignifieth all that he deſireth, as health, force, ſtrength, beauty, and in whatſoeuer he hath delite, ſo that the rod of God c[o]ſu[m]eth away all that is deſired in this world

13 Stay *thine anger* from mee, that I may recouer my strength, [k] before I goe hence and be not.

k For his sorrowe caused him to thinke that God would destroy him vtterly: whereby we see how hard it for the very Saintes to keepe a measure in their wordes, when death and despayre assayle them.

PSAL. XL.

1 *Dauid deliuered from great danger, doth magnifie and prayse the grace of God for his deliuerance, and commendeth his prouidence towards all mankind. 5 Then doeth he promise to giue him selfe wholy to Gods seruice, & so declareth howe God is truely worshipped. 14 Afterward he giueth thankes and prayseth God, and hauing complained of his enemies, with good courage he calleth for aide and succour.*

¶ To him that excelleth. A Psalme of Dauid.

I Waited [a] patiently for the Lord, and he inclined vnto me, and heard my cry.

2 Hee brought mee also out of the [b] horrible pit, out of the mirie clay, and set my feete vpon the rocke, & ordered my goings.

3 And he hath put in my mouth [c] a newe song of praise vnto our God: many shal see it and feare, and shall trust in the Lord.

4 Blessed as the mã that maketh the Lord his trust, and regardeth [d] not the proude, nor such as turne aside to lyes.

5 [e] O Lord my God, thou hast made thy

a Though God deferreth his helpe, yet he patiently abode, till hee was heard.

b He hath deliuered me frõ most great dangers.

c That is, a speciall occasion to prayse him: for Gods benefites are so many occasions for vs to praise his name.

d To followe their example, which he must needes do, y trusteth not only in the Lord.

e Dauid goeth from one kinde of Gods fauour, to the contemplation of his prouidence ouer all, and confesseth that his counsels towardes vs are farre aboue our capacities: we can not so much as tell them in order.

wonderfull

wonderfull workes *so* many, that none can
count in order to thee thy thoughtes to-
ward vs: I would declare, and speake *of*
them, but they are mo, then I am able to ex-
presse.

6 Sacrifice and offering thou diddest not
desire: (for f mine eares hast thou prepa-
red) burnt offering and sinne offering hast
thou not required.

7 g Then said I, Lo, I come: *for* in the roll
of the booke it *is* written of me,

8 I desired to do thy good wil, O my God:
yea, thy Lawe is within mine heart.

9 I haue declared *thy* righteousnes in the
great congregation: lo, I will not refraine
my lippes: O Lord, thou knowest.

10 I haue not hid thy righteousnes within
mine heart, *but* I haue declared thy h trueth
and thy saluation: I haue not concealed
thy mercy and thy trueth from the great
Congregation.

11 Withdraw not thou thy tender mercy
from me, O Lorde: let thy mercy and thy
trueth alway preserue me.

12 For innumerable troubles haue com-
passed me: my sinnes haue taken such hold
upon me, that I am not able to looke vp:
yes, they are mo in nomber then the heares
of mine head: therefore mine heart hath
fayled me.

13 Let it please thee, O Lord, to deliuer
me: make haste, O Lord, to helpe me.

f Thou hast opened mine eares to vnderstand the spirituall meaning of the sacrifices: and here Dauid esteemeth the ceremonies of the Lawe nothing in respect of the spirituall seruice.

g When thou hadest opened mine eares and heart, I was readie to obey thee, being assured that I was written in the booke of thine elect for this ende.

h In the church assembled in the Sanctuarie.

i Dauid here nombreth 3. degrees of our saluation: Gods mercie, where-

y he pitieth vs: his righteousnesse, which signifieth his
ration, and his trueth, whereby appeareth his constant fauour, so that
ttes proceedeth our saluation. k *As touching the iudgement of the*
ch, I was vtterly destitute of all counsell: yet hyth inwardly moued
ne heart to pray.

14 Let them be l confounded and put to
shame together, that seeke my soule to
destroy it: let them bee driuen backe-
warde and put to rebuke, that desire mine
hurt.
15 Let thē be m destroyed for a reward of
their shame, which say vnto me, Aha, aha.
16 Let all them that seeke thee, reioyce
and be glad in thee: and let them that loue
thy saluation, say alway, n The Lorde be
prayſed.
17 Though I be poore & needy, the Lord
thinketh on me: thou art mine helper and
my deliuerer: my God, make no tarying.

l He desireth that Gods mercie may contend for him against the rage of his enemies.
m Let the same shame and confusion light vpon them, which they intended to haue brought vpon me.
n as the faithfull alwayes praise God for his benefites; so the wicked mocke Gods children in their afflictions.

PSAL. XLI. Euening

1 *Dauid beeing grieuously afflicted, blesseth them that pitieth his case, 9. And coplayneth of the treason of his owne friendes and familiars, as came to passe in Iudas, Iohn 13.18. After he feeling the great mercies of God gently chastising him, and not suffering his enemies to triumphe against him, 13 Giueth most heartie thankes vnto God.*

¶ To him that excelleth. A Psalme of Dauid.

BLesſed is hee that a judgeth wiſely of
the poore: the Lord ſhal deliuer him
in the time of trouble.
2 The Lord will keepe him, and preſerue
him aliue: hee ſhall bee bleſſed vpon the
earth, and thou wilt not deliuer him vnto
the will of his enemies.
3 The Lorde will ſtrengthen him vpon
the b bed of ſorowe: thou haſt turned all

a Not condemning him as accurſed, whome God doeth viſite, knowing that there are diuerſe cauſes, why God laieth his hand vpon vs: yea, and afterward he reſtoreth vs, ſteth himſelfe vpon his bed.
b When for ſorrowe and griefe of minde, hee ca-

his

his [c] bed in his sickenes.
4 *Therefore* I said, Lorde haue mercy vpon mee: heale my soule, for I haue sinned against thee.
5 Mine enemies [d] speake euill of mee, *saying*, When shall hee die, and his name perish?
6 And if he come to see me, he speaketh lyes, *but* his heart heapeth iniquitie within him, *and when* he commeth forth, he telleth it.
7 All they that hate me, whisper together against me: *euen* against me doe they imagine mine hurt.
8 [f] A mischiefe is light vpon him, and he that lyeth, shall no more rise.
9 Yea, my "familiar friend, whom I trusted, which did eate of my bread, [g] hath lifted vp the heele agaynst me.
10 Therefore, O Lord, haue mercy vpon me, & raise me vp: so I shall reward them.
11 By this I know that thou fauoureſt me, because mine enemie doeth not triumph agaynst me.
12 And as for me, thou vpholdest me [h] in mine integritie, & doest set me before thy face for euer.
13 Blessed *be* the Lord God of Israel world without end. [k] So be it, euen so be it.

c Thou hast restored him in his sicke bed & sent him comfort.
d That is, curse me, and can not haue their cruel hate quenched, but with my shamefull death.
e For pretending to comfort me, hee conspireth my death in his heart, and braggeth thereof.
f The enemies thought by his sharpe punishments, that God was become his mortall enemie.
" *Ebr. The man of my peace.*
g As Dauid felt this falsehoode, and as it was chiefly accomplished in Christ, Iob. 13. 18, so shall his members continually proue

the same. h Meaning, either in prosperitie of life, or in the true feare of God agaynst all tentations. i Shewing me euident signes of my fatherly prouidence. k By this repetition he stirreth vp the faithfull to praise God.

PSAL. XLII.

1 *The Prophet grieuously complaineth, that being letted by his persecutors, he could not be present in the Congregation of Gods people, protesting*

testing that although he was separated in bodie from them, yet his heart was thitherward affectioned. 7 And last of all he sheweth, that he was not so farre ouercome with these sorrowes and thoughts, 8 But that he continually put his confidence in the Lord.

¶ To him that excelleth. *A Psalme* to give instruction, [a] *committed* to the sonnes of Korah.

AS the hart brayeth for the riuers of water, so [b] panteth my soule after thee, O God.

2 My soule thirsteth for God, *euen* for the liuing God: when shal I come and appear *before* the presence of God?

3 [c] My teares haue bene my meate day & night, while they daily say vnto me, Where is thy God?

4 When I remembred [d] these things, I powred out my very heart, because I had gone with the multitude, *and* ledde them into the house of God with the voyce of singing, *and* praise, *as* a multitude that keepeth a feast.

5 Why art thou cast downe, my soule, and vnquiet within me? [e] waite on God: for I will yet giue him thankes for the helpe of his presence.

6 My God, my soule is cast downe within me, [f] because I remember thee, from the lande of Iordan, and Hermonim, *and* from the

a As a treasure to be kept of them which were of the nombet of the Leuites.

b By these similitudes of thirst and panting, he sheweth his feruent desire to serue God in his Temple.

c As others take pleasure in eating and drinking, so he was altogether giuen to weeping.

d That is, how I led the people to serue thee in thy Tabernacle, and now seeing my contrary estate, I die for sorrowe.

e Though he suffeined grieuous assaults of the flesh to cast him into despaire, yet his faith grounded on Gods accustomed mercies, getteth the victorie.

f That is, when I remember thee in this lande of my banishment among the mountaines.

the mount Mizar.

7 *One* g deepe calleth *another* deepe by ye noyse of thy water spoutes: all thy waues and thy floods are gone ouer me.

8 The Lord h will graunt his louing kindnesse in the day, & in the night shall I sing of him, *euen* a prayer vnto the God of my life.

9 I will say vnto God, *which is* my rocke, Why hast thou forgotten mee? why goe I mourning, when the enemy oppresseth *mee*?

10 My i bones are cut asunder, while mine enemies reproche mee, saying daily vnto me, Where is thy God?

11 k Why art thou cast downe, my soule? and why art thou disquieted within me? wayte on God: for I will yet giue him thankes: *he is* my present helpe, & my God.

g Afflictions came so thicke vpon me, that I felt my selfe as ouerwhelmed: whereby he shewe: hi there is no end of our miserie, till God be pacified, and sende remedie.

h He assureth himselfe of Gods helpe in time to come.

i That is, I am most grieuously tormented.

k This repetition doeth declare that Dauid did not ouercome at once: to teach vs to be constant, for asmuch as God will certainely deliuer his.

PSAL. XLIII.

1 *He prayeth to be deliuered from them which conspire against him, that hee might ioyfully praise God in his holy Congregation.*

IVdge a me, O God, & defend my cause against ye vnmercifull b people: deliuer me from the deceitfull and wicked mã.

2 For thou art the God of my strength: why hast thou put me away? why goe I so mourning, when ye enemy oppresseth *me*?

3 Send thy c light & thy truth: let them leade me: let them bring mee vnto thine holy Mountaine and to thy Tabernacles.

4 Then d will I go vnto the altar of God, the per ormance of ye promises.

a He desireth God to vnder take his cause against the enemies, but chiefly that he would restore him to the tabernacle.

b That is, the cruel company of mine enemies.

c To wit, thy fauour, which appeareth by

d He promiseth to offer a solemne sacrifice of thanksgiuing in token of his great deliuerance.

euen vnto the God of my ioye & gladnesse: and vpon the harpe wil I giue thankes vnto thee, O God, my God.

5 Why art thou cast down, my soule? & why art thou disquieted in mee? e waite on God: for I will yet giue him thankes, *he is* my present helpe, and my God.

e Whereby he admonished the faithfull not to relenting but constantly to wayte on the Lord, though their troubles be long and great.

PSAL. XLIIII. Morning.

1 *The faithfull remember the great mercie of God toward his people. 9 After, they complaine, because they feele it no more. 17 Also they alledge the couenant made with Abraham, for the keeping whereof they sheewe what grieuous things they suffred. 23 Finally they pray vnto God not to contemne their affliction, seeing the same redoundeth to the contempt of his honour.*

¶ To him that excelleth. *A Psalme* to giue instruction, *committed* to the sonnes of Korah.

WE haue heard with our a eares, O God: our fathers haue tolde vs the woorkes, *that* thou hast done in their dayes, in the old time:

2 *How* thou hast driuen out the b heathen with thine hand, and planted c them: *how* thou hast destroied the d people, & caused e them to growe.

3 For they inherited not the land by their own sworde, neither did their owne arme saue them: but thy right hand, and thine arme & the light of thy countenance, because thou diddest f fauour them.

a This Psalme seemeth to haue bene made by some excellent Prophet for the vse of the people, when the Church was in extreeme miserie, either at their returne from Babylon, or vnder Antiochus, or in such like affliction.

b That is, the Canaanites.

c To witte, our fathers.

d Of Canaan.

e That is, our fathers.

f God is the onely fountaine and begining of ỳ Church.

Deut. 4. 37.

4 Thou art my King, O God: send helpe
vnto g Iaakob.
5 h Through thee haue we thrust backe
our aduersaries: by thy name haue we troden downe them that rose vp against vs.
6 For I do not trust in my bowe, neither
can my sword saue me.
7 But thou hast saued vs from our aduersaries, and hast put them to confusion that
hate vs.
8 *Therefore* will we praise God continually, and will confesse thy Name for euer.
Selah.
9 But *now* thou art farre off, & puttest vs
to i confusion, and goest not foorth with
our armies.
10 Thou makest vs to turne backe from
the aduersarie, and they, which hate vs,
spoile *for themselves*.
11 Thou giuest vs k as sheepe to be eate,
and doest scatter vs among the nations.
12 Thou sellest thy people l vnto gaine,
and doest not encrease their price.
13 Thou makest vs a reproch to our
neighbours, a iest and a laughing stocke
to them that are round about vs.
14 Thou makest vs a prouerbe among
the nations, and a nodding of the head among the people.
15 My m confusion is daily before me, and
the shame of my face hath couered me,
16 For the voyce of the slanderer and rebuker, for the enemie and n auenger.
17 All this is come vpon vs, yet do we not

g Because thou art our King, therefore deliuer thy people from their miseries.
h Because they and their forefathers made both one Church, they apply that to them selues, which before they did attribute to their fathers.
i As they confessed before, that their strength came of God, so now they acknowledge that this affliction came by his iust iudgement. *Or, at their pleasure.* Rom. 8. 36.
k Knowing God to be autor of this calamitie, they therefore *not*, but seeke remedie at his handes who wounded them.
l As slaues, which are solde for a

forget me, neither looke vp for him that offereth most, but takest the first chapman.
m I dare not lift vp mine head for shame.
n Meaning, the proude and cruell tyrant.

o They boast not of their vertues, but declare that they rest vpon God in the mids of their afflictions: who punished not nowe their sinnes, but by hard afflictions called them to the consideration of the heauenly ioyes.

o forget thee, neither deale we falsely cõcerning thy couenant.
18 Our heart is not turned backe: neither our steps gone out of thy paths,
19 Albeit thou hast smitten vs downe into the place of ‖ dragons, and couered vs with the shadowe of death.
20 If we haue forgotten the Name of our God, and holden vp our handes to a p strange god,
21 Shal not God q search this out? for he knoweth the secrets of the heart.
22 Surely for thy sake r are we slaine continually, and are cõted as sheepe for the slaughter.
23 Vp, why sleepest thou, O Lord? awake, be not farre off for euer.
24 Wherefore hidest thou thy face s and forgettest our miserie and our affliction?
25 For our soule is t beaten downe vnto the dust: our bellie cleaueth vnto the ground.
26 Rise vp for our succour, and redeeme vs for thy t mercies sake.

‖ Or, whales: meaning the bottomles seas of tentations. here we see the power of faith, which can be ouercome by no perils.

p They shewe that they honored God aright because they trusted in him alone.

q They take God to witnesse that they were vpright to himwards.
r The faithfull make this their comfort, that the wicked punish them not for their sinnes, but for Gods cause, Matthewe 5.10. 1.Peter 4.14.
s There is no hope of recouery, except thou put to thine hande and raise vs vp. t Which is the onely and sufficient ransome to deliuer both body and soule from all kinde of slauerie and miserie.

PSAL. XLV.

1 *The maiestie of Salomon, his honour, strength, beautie, riches and power are praised, and also his marriage with the Egyptian being an heathen woman is blessed,* 10 *If that she can renounce her people and the loue of her cõtry and giue her selfe wholy to her husband. Vnder the which figure the wonderfull maiestie*

and

and increase of the kingdome of Christ and the Church his spouse now taken of the Gentiles is described.

¶ To him that excelleth on [a] Shoshannim a song of [b] loue to giue instruction, *committed* to the sonnes of Korah.

MInc heart will vtter forth a good matter: I will intreate *in* my workes of the King: my tongue *is as* the penne of a swifte writer.

2 Thou art [c] fayrer then the children of men: grace is powred in thy lips, because God hath blessed thee for euer.

3 Girde thy sword vpō *thy* thigh, O most mightie, *to wit*, thy worship and thy glory,

4 And prosper with thy glory: [d] ride vpō the worde of trueth & of meekenes *and* of righteousnes: so thy right hand shall teach thee terrible things.

5 Thine arrowes *are* sharpe *to pearce* the heart of the Kings enemies: *therefore* [f] people shall fall vnder thee.

6 Thy [e] throne, O God, *is* for euer and euer: the seepter of thy kingdome *is* a seepter of righteousnesse.

7 Thou loueſt righteousnes, and hateſt wickednesse, because God, *euen* thy God hath [f] annoynted thee with the oyle of gladnesse aboue thy fellowes.

8 All thy garments *smell* of myrrh and aloes, *and* cassia, *when thou commest* out of the yorie palaces, [g] where they haue made thee glad.

a This was a certaine tune or an instrument.

b Of that perfit loue that ought to be betweene the husbande and the wife.

c Salomons beautie and eloquence to winne fauour with his people & his power to ouercome his enemies, is here described.

d He alludeth to them that ride in chariots in their triumphes, shewing that the quiete state of a kingdome standeth in trueth, meekeness and iustice, not in worldly pompe and vanitie.

e Vnder this figure of this kingdome of iustice is set forth the euerlasting kingdome of Christ.

f Hath established thy kingdome as the figure of Christ, which is the peace and ioye of the Church.

g In the which palace the people made thee ioyfull to see them giue thanks and reioyce for thee.

9 Kings daughters *were* among thine honourable *wives*: vpon thy right hande did
stand the [h] Queene in a vesture of gold of
Ophir.
10 [i] Hearken, O daughter, and consider,
and incline thine eare: forget also thine
owne people and thy fathers house.
11 So shall the King haue pleasure in thy
beauti: for he is thy Lord, and reuerence
thou him.
12 And the [k] daughter of ‖ Tyrus *with* the
rich of the people shall do homage before
thy face with presents.
13 The Kinges daughter is all glorious
within: her clothing is of broydred gold.
14 She shall be brought vnto the King in
raiment of needle worke: the virgines *that*
follow after her, *and* her companions shall
be brought vnto thee.
15 With ioy and gladnesse shall they bee
brought, *and* shall enter into the Kinges
palace.
16 In stead of thy fathers shal thy [m] children bee: thou shalt make them princes
[n] through all the earth.
17 I will make thy [o] Name to be remembred through all generations: therefore
shall the people giue thankes vnto thee
world without ende.

h Though he had many kings daughters 2. mōg his wives, yet he loued Pharaohs daughter best.

i Vnder the figure of Pharaohs daughter he sheweth that the Church must cast off all carnall affection to obey Christ onely.

k He signifieth that diuers of them that be rich, shall be benefactours to Church, albeit they giue not perfect obedience to the Gospel.

‖ *Or, Zor.*

l There is nothing fayned, not hypocriticall, but she is glorious both within and without: and so bee the Church hath not at all times this outward glorie, the fault is to be imputed onely to their sinne in greatnesse.

m, They shall haue greater graces then their fathers.

n He signifieth the great compasse of Christs kingdome, which shall be sufficient to enrich all his members.

o This must onely be referred to Christ, and not to Salomon.

PSALL XLVI.

1 *A song of triumph or thanksgiuing for the deliuerance of Ierusalem, after Sennacherib with his army was driuen away, or some other like*

like sudden and marvelous deliverance by the mightie hande of God. 8 Whereby the Prophet commending this great benefite, doeth exhorte the faithfull to give themselves wholly into the handes of God, doubting nothing but that under his protection they shall bee safe against all the assaultes of their enemies, because this is his delight to assiste the race of the wicked, when they are most harsely dealt of the iust.

¶ To him that excelleth vpon [a] Alamoth a song *committed* to the sonnes of Korah.

1 God *is* our ‖hope & strength, *and* helpe in [b] troubles, readie to be found.

2 Therefore will not we [c] feare, though the earth be moued, & though the mountaines fall into the middes of the sea.

3 *Though* the waters therof [d] rage *and* be troubled, & the mountaines shake at the surges of the same. Selah.

4 *Yet there is* a [e] Riuer, whose streames shall make glad the citie of God; *euen* the Sanctuarie of the Tabernacles of the most High.

5 God *is* in the middes of it: *therefore* shal it not be mooued: God shall helpe it verie early.

6 *When* the nations raged, *and* the kingdomes were moued, *God* [f] thundred, *and* the earth melted.

7 The Lord of hosts *is* [g] with vs: the God of Iaakob *is* our refuge. Selah.

8 Come, *and* beholde the workes of the

a Which was either a musicall instrument or a solemne tune, vnto the which this Psalme was sung.

‖ *Or, protection.*

b In all maner of troubles God sheweth his speedy mercy and power in defending his.

c That is, we will not be ouercome with feare.

d. Though the assaults and rage neuer so much, yet the riuers of Gods mercies bring sufficient comfort to his.

e The riuer of Siloah, which passed through Ierusalem running, though the defence seeme neuer so small, yet if God haue appointed it, it is sufficient.

f Always when neede requireth.

g They are assured that God can and will defende his Church from all dangers and enemies.

Lorde, [h] what desolations hee hath made in the earth.

9 Hee maketh warres to cease vnto the endes of the world: he breaketh the bowe and cutteth the speare, *and* burneth [g] chariots with fire.

10 Be [i] still and knowe that I am God: I will be exalted among the Heathen, *and* I will be exalted in the earth.

11 The Lord of hostes *is* with vs: the God of Iaakob *is* our refuge. Selah.

PSALL. XLVII. Euening.

1 The Prophet exhorteth all people to the worship of the true and euerliuing God, commending the mercie of God toward the posteritie of Iaakob: 9 And after prophecieth of the kingdome of Christ in this time of the Gospel.

¶ To him that excelleth. A Psalme *committed* to the sonnes of Korah.

ALl people [a] clappe your handes: sing loude vnto God with a ioyfull voyce.

2 For the Lord *is* high, *and* terrible a great King ouer all the earth.

3 Hee hath [b] subdued the people vnder vs, and the nations vnder our feete.

4 Hee hath chosen our [c] inheritance for vs: *euen* the glorie of Iaakob whom he loued. Selah.

5 God is gone vp with triumph, *euen* the Lord, with the [d] sound of the trumpet.

6 Sing prayses to God, sing prayses: sing prayses vnto our King, sing prayses.

h To wit, howe oft he hath destroyed his enemies & deliuered his people.

i He warneth them of persecute Church, to cease their cruelties: for else they shall feele that God is too strong for the, against whom they fight.

a Here is figured Christ, vnto whom all his shoulde giue willing obedience, and who woulde shewe himselfe terrible to wicked.

b Hee hath made Iewes, who were the keepers of the Lawe and Prophets, schoolemasters to the Gentiles, that they shoulde with gladnesse obey them.

c God hath chosen vs aboue all other nations to enioye a most glorious inheritance.

d He doeth allude vnto the trumpets, that were blowen at solemne feastes: but he doeth farther signifie the triumph of Christ and his glorious ascension into the heauens.

7 For God *u* the King of all the earth: sing praises *euery one* that hath [e] vnderstanding.

8 God reigneth ouer the heathen: God sitteth vpon his holy throne.

9 The princes of the people are gathered vnto the people of the God of Abraham: for the shields of the world *belong* to God: he [f] is greatly to be exalted.

e He requireth that vnderstanding be ioyned with singing, least the Name of God be prosaned with vaine crying.

f He praiseth Gods highnesse, for that he ioyneth the great princes of the worlde (whome he calleth shieldes) to the fellowshippe of his Church.

PSAL. XLVIII.

1 *A notable deliuerance of Ierusalem from the hand of many kings is mentioned, for the which thankes are giuen to God, and the state of that citie is praised, that hath God so presently at al times readie to defende them. The Psalme seemeth to be made in the time of Ahaz, Iosha-phat, Asa or Ezechiah: for in their times chiefly was the citie by forreine princes assaulted.*

¶ [a] A song *or* Psalme *committed* to the sonnes of Korah.

GReat *u* the Lorde, & greatly to be praised, in the [b] Citie of our God, *euen* vpon his holy Mountaine.

2 Mount Zion, *lyng* Northwarde, *u* faire in situation: *it is* the [c] ioye of the whole earth, *and* the citie of the great King.

3 In the palaces thereof God is knowen for a [d] refuge.

4 For loe, the Kings were [e] gathered, & went together.

a Some put this difference betweene a song & Psalme, saying that it is called a song, when there is no instrument, but the voyce: and the Psalme, the contrary. The song of the Psalme is when the instruments begin, and the voyce followeth. The Psalme of the song, the contrary. b Albeit God shewe his wonders through all the worlde, yet he will be chiefly praised in his Church. c Because the worde of salusion came thence to all them that should beleeue. d Except God were the defence thereof, neither situation nor munition couldc preuaile. e They conspired and went against Gods people.

f The enemies were afraide at the sight of the Citie.
g That is, of Cilicia, or of the sea called Mediterranũ.
h To wit, of our fathers, so haue we proued: or, God hath performed his promise.
i In all places where thy Name shalbe heard of, men shall praise thee when they heare of thy marueilous workes.
k Let Ierusalem and the cities of Iudea reioyce for thy iust iudgements against thine enemies.

5 When they sawe f it, they marueiled: they were astonyed, *and* suddenly driuen backe.
6 Feare came there vpon them, *and* sorrowe, as vpon a woman in trauaile.
7 *As* with an East wind thou breakest f shippes g of Tarshish, *so were they destroyed.*
8 As we haue h heard, so haue we seene in the Citie of the Lorde of hostes, in the Citie of our God: God will stablish it for euer. Selah.
9 We waite for thy louing kindnesse, O God, in the middes of thy Temple.
10 O God, according vnto thy Name, so is thy praise vnto the i worldes ende: thy right hand is full of righteousnes.
11 Let k mount Zion reioyce, *and* ye daughters of Iudah be glad, because of thy iudgements.
12 l Compasse about Zion, and go round about it, *and* tell the towres thereof.
13 Marke wel ye wal thereof: behold her towres, that you may tell your posteritie.
14 For this God *is* our God for euer & euer: he shalbe our guide vnto the death.

l For in this outward defence and strength Gods blessing did also appeare: but the chiefe is to be referred to Gods fauour and secret defence, who neuer leaueth his.

PSAL. XLIX.

1 *The holy Ghost calleth all men to the consideration of mans life, 7 Shewing thē not to be most blessed, that are most wealthie, & therefore not to be feared: but contrariwise he lifteth vp our minides to consider how all things are ruled by Gods prouidence: 14 Who as he iudgeth these worldly misers to euerlasting torments, 15 So doeth he preserue his, and*

will

will reward them in the day of the resurrection, 2 *Thess.* 1. 6.

¶ To him y excelleth. A Psalme *committed* to the sonnes of Korah.

HEare [a] this, all *ye* people: giue eare, all ye that dwell in the worlde,
2 As well lowe as hie, both rich & poore.
3 My mouth shall speake of wisedome, and the meditation of mine heart *is* of knowledge.
4 I will incline mine eare to a parable, & vtter my graue matter vpon the harpe.
5 Wherefore should I [b] feare in the euil dayes, *when* iniquitie shall compasse me about, *as at* mine heeles?
6 They trust in their [c] goods, & boast themselues in the multitude of their riches.
7 Yet a man can by no meanes redeeme *his* brother; he can not giue his ransome to God,
8 (So [d] precious is [y] redemption of their soules, [e] and the continuance for euer)
9 That he may liue still for euer, *and* not see the graue.
10 For he seeth that wise men [f] die, *and* also that the ignorant and foolish perish, and leaue their riches for [g] others.
11 *Yet* they thinke, their houses, *and* their habitations *shall continue* for euer, *euen* fro generation to generation, and ‖ call *their* landes by their names.
12 But man shall not continue in honour: he is like the [h] beastes *that* die.

a He will intreat how God gouerneth the worlde by his prouidence, which can not be perceiued by the iudgement of flesh.
b Though wickednes reigne & enemies rage seeing God will execute his iudgements against the wicked in time conuenient?
c To trust in riches is more madnes, seeing they cā neither restore life nor prolonge it.
d That is, so rare, or not to be sold, as prophecie was precious in the daies of Eli, 1. Sam. 3. 1.
e Meaning, it is impossible to liue for euer: also that life & death are onely in Gods hands.
f In that that death maketh no difference betweene the persons.
g That is, not to their children, but to strangers. Yet the wicked profite not by these examples, but still dreame an immortalitie in earth.
‖ *Or, labour that their name may be sweet in earth.*
h As touching the death of the body.

13 This their way *vttereth* their foolishnesse: *yet* their posteritie [i] delight in their talke. Selah.

14 [k] Like sheepe they lie in graue: [l] death deuoureth the, & the righteous shall haue dominion ouer them in ye [m] morning: for their beautie shall consume, *when they shall goe* from their house to graue.

15 But God shall deliuer my soule from the power of ye graue: ‖ for he will receiue me. Selah.

16 Be not thou afraid when one is made riche, *and* when the glory of his house is increased.

17 [4] For he shall take nothing away whē he dieth, neither shall his pompe descend after him.

18 For while he liued, [4] he reioyced himselfe: and [n] men will praise thee, whē thou makest much of thy selfe.

19 ‖ [o] He shall enter into ye generation of his fathers, [p] & they shal not liue for euer.

20 Man *is* in honour, & [q] vnderstandeth not: he is like to beastes *that* perish.

i They speake and doe the same thing that their fathers did.
k As sheepe are gathered into the fold, so shall thei be brought to the graue.
l Because they haue no part of life euerlasting.
m Christs comming is as the morning, when the elect shall reigne with Christ their head ouer the wicked.
‖ *Or, because he hath receiued me.*
Iob. 27. 19.
2. sam. 6. 7.
[4] *Ebr. he blessed his soule.*
n The flatterers praise them that liue in delightes and pleasures.
‖ *Or, his soule.*
o And not passe the terme appointed for life.
p Both they and their fathers shall liue here but a while, and at length die for euer.
q He condemneth mans ingratitude, who hauing receiued excellent giftes of God, abaseth themselues beast to his own condemnation.

PSAL. L. Morning.

1 *Because the Church is alway ful of hypocrites,* 8 *Which do imagine that God will be worshipped with outward ceremonies onely, without ye heart: & especially the Iewes were of this opinion, because of their figures and ceremonies of the law, thinking that their sacrifices were sufficient,* 21 *Therefore the Prophet doth reprouе this grosse error, & pronounceth the Name of*

God

God to be blasphemed, where holinesse is set in ceremonies. 23 *For he declareth the worship of God to be spirituall, whereof are two principall parts, invocation, and thankesgiuing.*

¶ A Psalme of [a] Asaph.

THe God of gods, *euen* the Lorde hath spoken and called the [b] earth frō the rising vp of the sunne vnto the going downe thereof.

2 Out of Zion, *which is* the [c] perfection of beautie, hath God shined.

3 Our God shall come & shall not keepe silence: [d] a fire shall deuoure before him, and a mightie tempest shall bee mooued round about him.

4 Hee shall call the heauen aboue, and [e] the earth to iudge his people.

5 Gather my [f] Saints together vnto me, those that make a conuenant with me with sacrifice.

6 And [g] heauens shal declare his righteousnes: for God is iudge him selfe. Selah.

7 Heare, O my people, & I will speake: *heare*, O Israel, & I will testifie vnto thee: *for* I am God, *euen* thy God.

8 I will not [h] reproue thee for thy sacrifices, or thy burnt offrings, *that haue not bene* continually before me.

9 I will take no bullocke out of thine house, *nor* goates out of thy foldes.

10 [i] For all [k] beastes of [k] forest are mine,

a Who was either the author, or a chiefe finger, to whom it was committed.

b To preach against his dissembling people before heauen and earth.

c Because God had chosen it to haue his Name there called vpon, & also his image shined there in the doctrine of the Lawe.

d As when God gaue his Lawe in mount Sinai, hee appeared terrible with thunder and tempest, so will he appeare terrible to take a count for the keeping thereof.

e As witnesses against the hypocrites.

f God in respect of his elect, calleth the whole body holy, Saintes and his people.

g Which shoulde knowe that sacrifices are seales of the conenant betweene God & his people, and not set religion therein.

h For I passe not for sacrifices, except the true vse bee there, which is to confirme your faith in my promises.

i Though hee did delite in sacrifice, yet had he no neede of mans helpe therunto.

k Though n I, life for the infirmitie thereof hath need of foode, yet God whose life quickneth all the world, hath no need of suchmeanes.
l Sew thy life indeuoll of. Gods benefites by thankesgiuing.
m Why doest thou faine to be of my people, & talkest of my couenant, seeing thou art but an hypocrite?
n And to liue according to my worde.
o He sheweth what are the fruites of them that contemne Gods worde.
p Heenoteth the crueltie of hypocrites, which spare not in their talke or judgement their own mothers sonne.
q I wil write all thy wicked deedes in a rolle, & make thee conuicte and acknowledge them whether thou wilt or no.

and the beasts on a thousand mountaines.
11 I knowe all the fowles on the mountaines: and the wilde beastes of the fielde are mine.
12 If I be hungry, I will not tell thee: for the worlde is mine, and all that therein is.
13 k Wil I eat the flesh of bulles, or drink the blood of goates?
14 Offer vnto God prayse, and l paye thy vowes vnto the most High.
15 And call vpon me in ỳ day of trouble: *so* will I deliuer thee, and thou shalt glorifie me.
16 But vnto ỳ wicked sayd God, m What hast thou to doe to declare mine ordinances, that thou shouldest take my couenant in thy mouth,
17 Seeing thou hatest n to bee reformed, and hast cast my wordes behinde thee?
18 For when thou seest a theefe, o thou runnest with him, and thou art partaker with the adulterers.
19 Thou giuest thy mouth to euil, & with thy tongue thou forgest deceite.
20 Thou p sittest, *and* speakest against thy brother, *and* slandereest thy mothers sonne.
21 These things hast thou done, & I held my tongue: *therefore* thou thoughtest that I was like thee: *but* I wil reproue thee, and q set *them* in order before thee.
22 Oh consider this, ye that forget God, lest I teare you in pieces, & there be none that can deliuer *you*.
23 He that offreth r praise, shal glorifie me:

r Vnder the which is contained faith and inuocation.

and to him, that [f] disposeth his way aright, will I [g] shewe the saluation of God.

f As God hath appoynted.

g That is, declare my selfe to be his Saluiour.

PSAL. LI.

1 When Dauid was rebuked by the Prophete Nathan for his great offences, he did not onely acknowledge the same to God with protestation of his natiuall corruption and iniquitie, but also left a memoriall thereof to his posteritie. 7 Therefore first he desireth God to forgiue his sinnes, 10 And to renue in him his holy Spirite, 13 With promise that he will not be vnmindfull of those great graces. 18 Finally fearing least God woulde punish the whole Church for his faultes, hee requireth that hee woulde rather increase his graces towardes the same.

¶ To him that excelleth. A Psalme of Dauid, when the Prophete Nathan [a] came vnto him, after he had gone in to Bathsheba.

a To reproue him because he had committed so horrible sinnes, and lyen in the same without repentance more then a whole yeere.

HAue mercy vpon me, O God, [b] according to thy louing kindnesse: according to the multitude of thy compassions put away mine iniquities.

b As his sinnes were manifold and great, so he requireth that God wold giue him the feeling of his excellent and abundant mercies.

2 Wash mee [c] throughly from mine iniquitie, and clense me from my sinne.

3 For I [d] knowe mine iniquities, and my sinne [e] euer before me.

4 Against thee, against thee only haue I sinned, & done euill in thy sighs, that thou maiest be iust whē thou [e] speakest, & pure

c My sinnes sticke so fast in mee, that I haue neede of some singular linde of washing.

d My conscience accuseth me, so that I can haue no rest, till I bee reconciled.

e When thou giuest sentence against sinners, they must needes confesse thee to be iust, and themselues sinners.

when

when thou iudgest.
5 Beholde, I was borne in iniquitie, and in sinne hath my mother conceiued me.
6 Behold, thou [f] louest trueth in the inwarde affections: therefore hast thou taught me wisedome in the secrete *of mine heart.*
7 Purge me with * hyssope, and I shall be cleane: wash me, and I shalbe whiter then snowe.
8 Make mee to heare [g] ioy and gladnes, *that* the [h] bones, *which* thou hast broken, may reioyce.
9 Hide thy face from my sinnes, and put away all mine iniquities.
10 [i] Create in me a cleane heart, O God, and renue a right spirit within me.
11 Cast me not away from thy presence, and take not thy holy Spirit from me.
12 Restore to me the ioy of thy saluation, and stablish me with *thy* [k] free Spirite.
13 *Then* shall I teach thy [l] wayes vnto the wicked, and sinners shalbe conuerted vnto thee.
14 Deliuer mee from [m] blood, O God, *which art* the God of my saluation, *and* my tongue shall sing ioyfully of thy righteousnesse.
15 [n] Open thou my lippes, O Lorde, and my mouth shall shewe forth thy prayse.
16 For thou desirest no sacrifice, though I would giue it: thou delitest not in burnt offring.

f He confesseth that God, who loueth purenes of heart, may iustly destroy man, who of nature is a sinner, much more him whom he had instructed in his heauenly wisedome. *Leuit.14.6.*
g He meaneth Gods comfortable mercies toward repentant sinners.
h By the bones he vnderstandeth al strēgth of soule & bodie, which by cares & mourning are consumed.
i He confesseth that whē Gods Spirit is colde in vs, to haue it againe reuiued is as a new creation.
k Which may assure me that I am drawen out of the slauery of sinne.
l He promiseth to endure that others by his example may turne to God. m From the murther of Vriah, and the others that were slayne with him, 2 Samuel 11.17. n By giuing me occasion to prayse thee, when thou shalt forgiue my sinnes.

17 The sacrifices of God *are* a o contrite spirit: a contrite and a broken heart, O God, thou wilt not despise.
18 Be fauourable vnto p Ziō for thy good pleasure: builde the walles of Ierusalem.
19 Then shalt thou accept the sacrifices of q righteousnesse, *euen* the burnt offring and oblation: then shall they offer calues vpon thine altar.

o Which is a wounding of the heart, proceeding of faith, which seeketh vnto God for mercy.
p He prayeth for the whole Church, because through his sinne it was in danger of Gods iudgement.
q That is, iust and lawfull, applied to their right vse, which is the exercise of faith and repentance.

PSAL. LII.

1 Dauid describeth the arrogant tyrannie of his aduersarie Doeg: who by false surmises caused Ahimelech with the rest of the Priestes to be slaine. 5 Dauid prophecieth his destruction, 6 And encourageth the faithfull to put their confidence in God, whose iudgements are most sharpe against his aduersaries. 9 And finally he rendreth thankes to God for his deliuerance. In this Psalme is liuely set foorth the kingdome of Antichrist.

¶To him that excelleth. *A Psalme* of Dauid to giue instruction. When Doeg the Edomite came and shewed Saul, & said to him, Dauid is come to the house of Ahimelech.

WHy boastest thou thy selfe in *thy* wickednesse, O a man of power? the loiing kindnesse of God *endureth* daily.
2 Thy tongue imagineth b mischiefe, *and is* like a sharpe rasor, that cutteth deceitfully.
3 Thou doest loue euil more thē good, & lies, more then to speake § "trueth. Selah.
4 Thou louest all wordes that may destroy, O deceitfull tongue!

a O Doeg, which hast credit with the tyrant Saul, and hast power to murther the Saints of God.
b Thy malice moueth thee by craftie flatteries and lies to accuse and destroy the innocents.
u *Heb.* righteousnesse.

5 So shal God [c] destroy thee for euer: he shall take thee and plucke thee out of my tabernacle, and [d] roote thee out of the land of the liuing. Selah.
6 The [e] righteous also shall see it, [f] and feare, and shall laugh at him, saying,
7 Beholde the man that rooke not God for his strength, but trusted vnto the multitude of his riches, *and* put his strength in his malice.
8 But I shalbe like a [g] greene olive tree in the house of God: *for* I trusted in the mercie of God for euer and euer.
9 I will alway praise thee, for that thou hast done [h] *this*, & I will hope in thy Name, because it is good before thy Saintes.

c Though God forbeare for a time, yet at length he will recompense thy falshoode.
d Albeit thou seeme to be neuer so sure setled.
e For the eyes of the reprobate are shut vp at Gods iudgements.
f With ioyfull reuerence, seeing that he taketh their part against the wicked.
‖ *Or, in his substance.*
g He reioyceth to haue a place among the seruants of God, that he may grow in the knowledge of godlinesse.
h Executed this vengeance.
§ *Or, waite vpon thy grace and promes.*

PSAL. LIII. Euening.

1 *He describeth the crooked nature, 4 The crueltie, 5 And punishment of the wicked, when they looke not for it, 6 And desireth the deliuerance of the godly, that they may reioyce together.*

¶ To him that excelleth on [a] Mahalath. *A Psalme* of Dauid to giue instruction.

1 THe foole hath said in his heart, *There is* [b] no God. They haue corrupted and done abominable wickednes: *there is* none that doeth good.
2 God looked downe from heauen vpō the childrē of mē, to see if there were any that would vnderstand, and [c] seeke God.
3 * Euery one is gone backe: they are altogether corrupt: there is none that doeth good, no not one.

a Which was an instrument or kind of note.
b Whereas no regard is had of honestie or dishonestie, of vertue nor of vice, there the Prophet pronounceth that the people haue no God.
c Whereby he condemneth all knowledge and vnderstanding, that tendeth not to seeke God.

* Rom. 3. 10.

4 Do not [d] workers of iniquitie knowe that they eate vp my people *as* they eate bread: they call not vpon God.

5 There they were afrayed for feare, *where* no [e] feare was: for God hath scattered the [f] bones of him [g] besieged thee: thou hast put them to confusion, *because* God hath cast them off.

6 Oh giue saluation vnto Israel out of Zion: when God turneth the captiuitie of his people, *then* Iaakob shall reioyce, and Israel shall be glad.

d. David pronounceth Gods vengeance against cruel gouernors, who hauing charge to defende and preserue Gods people, do most cruelly deuoure them.

e. When they thought there was none occasion to feare, the sudden vengeance of God lighted vpon them.

f. Be the enemies power neuer so great, not the danger so fearefull, yet God deliuereth his in due time.

PSALL. LIIII.

1 *David brought into great danger by the reason of the Ziphims,* 5 *Calleth vpon the Name of God to destroy his enemies,* 6 *Promising sacrifice and free offerings for so great deliuerance.*

¶ To him that excelleth on Neginoth. *A Psalme* of Dauid, to giue instruction. When the Ziphims came and saide vnto Saul, [a] Is not Dauid hid amongst vs?

1 Saue me, O God, [b] by thy Name, and by thy power iudge me.

2 O God, heare my prayer: hearken vnto the wordes of my mouth.

3 For [c] strangers are risen vp against me, and [d] tyrants seeke my soule: they haue not set God before them. Selah.

4 Behold, God *is* mine helper: the Lorde *is* with [e] them that vphold my soule.

a. Sam. 23. 19. Saul the declareth that when all meanes do faile, God will deliuer, euen as it were by miracle, them that call vnto him with a vpright conscience.

b. To wit, the Ziphims.

c. Saul and his men, which were like cruell beastes, and could not be satisfied but by his death.

d. Be they neuer so [illegible] with Ionathan.

5 Hee shall reward euil vnto mine enemies: oh cut them off in thy [e] trueth.
6 *Then* I will sacrifice [f] freely vnto thee: I wil prayse thy Name, O Lord, because it is good.
7 For hee hath deliuered mee out of all trouble, and mine eye hath [g] seene *my desire* vpon mine enemies.

e According to thy faithfull promes for my defence.
f For hypocrites serue God for feare, or vpon conditions.
g Wee may lawfully reioyce for Gods iudgements against the wicked, if our affections be pure.

PSALM. LV.

1 *Dauid being in great heauines and distresse, complayneth of the crueltie of Saul,* 13 *And of the falshoode of his familiar acquaintance,* 17 *Vttering most ardent affections to moue the Lorde to pitie him.* 22 *After being assured of deliuerance, hee setteth foorth the grace of God as though hee had alreadie obtained his request.*

¶ To him that excelleth on Neginoth. A *Psalme* of Dauid to giue instruction.

1 HEare [a] my prayer, O God, and hide not thy selfe from my supplication.
2 Hearken vnto me, and answere mee: I mourne in my prayer, and make a noyse,
3 For the [b] voyce of the enemie, *and for* the vexation of the wicked, because [c] they haue brought iniquitie vpon mee, and furiously hate me.
4 Mine heart trembleth within mee, and the terrours of death are fallen vpon me.
5 Feare and trembling are come vpon mee, and an horrible feare hath [d] couered mee.
6 And I sayde, Oh that I had wings like a

a The earnestnesse of his prayer declareth the vehemencie of his griefe, inasmuch as hee is compelled to burst out into cries.
b For the threatnings of Saul, and his adherents.
c They haue defamed me as a wicked person: or, they haue imagined my destruction.
d There was no part of him that was not astonied with extreme feare.

done: then would I [e] flie away and rest.
7 Behold, I would take my flight farre off, *and* lodge in the wildernes. Selah.
8 He would make haste for my deliuerãce [f] from the stormie wind and tempest.
9 Destroy, O Lorde, *and* [g] deuide their tongues: for I haue seene crueltie & strife in the citie.
10 Day and night they goe about it vpon the walles therof: both [h] iniquitie and mischiefe *are* in the middes of it.
11 Wickednes [i] in the mids thereof: deceit & guile depart not from her streetes.
12 Surely mine [i] enemies did not defame me: for I could haue borne it: neither did mine aduersarie exalt himselfe against me: for I would haue hid me from him.
13 But *it was* thou, O man, euen my [k] companion, my guide and my familiar:
14 Which delited in cõsulting together, & went into the House of God as cõpanions.
15 Let death cease vpõ them: let them [l] go downe quicke into [y] graue: for wickednes [m] in their dwellings, *euen* in the mids of thẽ.
16 *But* I will call vnto God, and the Lord will saue me.
17 Euening and morning, & at noone wil I pray, [m] and make a noyse, and he will heare my voyce.
18 He hath deliuered my soule in peace from the battell, *that was* against mee: for [n] many were with me.
19 God shal heare & afflict them, euen he

e Feare had driuen him to so great distresse, that he wished to be hid in some wildernes, and to be banished from that kingdome, which God had promised that he should enioy.
f From the cruell rage and tyrannie of Saul.
g As in the cõfusion of Babylon, when the wicked conspired against God.
h All lawes and good orders are broken, and onely vice and dissolution reigneth vnder Saul.
i If mine open enemie had sought mine hurt, I could the better haue auoyded him.
k Which was not onely ioyned to me in friendship and counsell in worldly matters, but also in religion.
l As Korah, Dathan and Abiram.
m Which signifieth a feruent minde and sure trust to obtaine his petition, which thing made him earnest at all times in prayer.
n Euen the Angels of God sought on my side against mine enemies, 2. King. 6. 16.

that reigneth of olde, Selah. because they
o haue no changes, therefore they feare
not God.
20 He p layd his hand vpon such, as be at
peace with him, & he brake his couenant.
21 *The words* of his mouth were softer then
butter, yet warre *was* in his hart: his words
were more gentle then oyle, yet they were
swordes.
22 Cast thy ‖ burden vpon the Lord, & he
shall nourish thee: he will not suffer the
righteous to fall for q euer.
23 And thou, O God, shalt bring them
downe into the pit of corruption: the bloudie, & deceitfull men shall not liue r halfe
their dayes: but I will trust in thee.

o But their prosperous estate still continueth.
p I did not prouoke him, but was at peace with him, yet hee made warre against me.
‖ *Or gift: to wit, which thou wouldest that God should giue thee.*
q Though for their bettering and trial he suffer them to slip for a time.
r Though they sometime liue longer, yet their life is ouersed of God, vnquiet and worse then any death.

PSAL. LVI. Morning.

1 *Dauid being brought to Achish the King of Gath,* 2. *Samuel* 21. 12, *complaineth of his enemies, demaundeth succour,* 3 *Putteth his trust in God and in his promises,* 12 *And promiseth to perfourme his vowes, which hee had taken vpon him, whereof this was the effect, to praise God in his Church.*

¶ To him that excelleth. *A Psalme* of Dauid on Michtam, cōcerning the a dumme doue in a farre countrey, when the Philistims tooke him in Gath.

BE mercifull vnto me, O God, for b man
would swalow me vp: he fighteth continually *and* vexeth me.
2 Mine enemies would dayly swallowe
me vp: for many fight agaynst me, O thou
most High.

a Being chased by the furie of his enemies into a strange countrey, he was as a dumme doue, not seeking reuengeance.
b He sheweth that it is either now time, or neuer, that God helpe him: for all the world is against him, and readie to deuour him.

3 When I was afrayd, I trusted in thee.
4 I wil reioice in God, *because* of his [c]word, I trust in God, *and* wil not feare what flesh can doe vnto me.
5 Mine owne [d] words grieue *me* dayly: all their thoughts *are* against me to doe mee hurt.
6 [e] They gather together, & keepe them selues close: they marke my steps, because they wayte for my soule.
7 [f] They *thinke* they shall escape by iniquitie: O God, cast *these* people downe in *thine* anger.
8 Thou hast counted my wandrings: put my g teares into thy bottell: are they not in thy register?
9 When I crie, then mine enemies shall turne backe: this I know, for God is [h] me.
10 I wil reioyce in God *because of his* word: in [i] Lord will I reioyce *because of his* word.
11 In God do I trust: I will not be afrayd what man can do vnto me.
12 [h] Thy vowes *are* vpon me, O God: I will render prayses vnto thee.
13 For thou hast deliuered my soule from death, and also my feete from falling, that I may [i] walke before God in the [k] light of the liuing.

c He stayeth his conscience vpon Gods promes, though he see not present helpe.
d All my counsels haue euill successe, and turne to mine owne sorow.
e As all the worlde against one man, and cā not be saciat, except they haue my life.
f They thinke not onely to escape punishment, but the more wicked they are, the more impudent they waxe.
g If God keepe the teares of his Saintes in store, much more will he remember their blood to auenge it: and though tyrants turne the bones, yet can they not blot the teares and blood out of Gods reg ster.
h Hauing receyued that which I required, I am bound to pay my vowes of thankesgiuing, as I promised.
i As mindfull of his great mercies, and giuing him thankes for the same.
k That is, in his life and light of the sonne.

PSAL. LVII.

a Dauid being in the desert of Ziph, where the inhabitants did betray him, and at length in the same caue with Saul, 2 Calleth most earnestly vnto God with full confidence, that hee will

performe his promes & take his cause in hand:
5 *Also that he will shew his glory in the heauens and the earth against his cruel enemies.* 9
Therefore doeth he render laude and praise.

¶ To him that excelleth. [a] Destroy not. *A Psalme* of Dauid on Michtam. * When he fled from Saul in the caue.

HAue mercie vpon mee, O God, haue mercie vpon mee: for my soule trusteth in thee, and in the shadowe of thy wings will I ‖ truste, till *these* [b] afflictions ouerpasse.
2 I will call vnto the most high God, *even* to the God, that [c] performeth *his promes* toward me.
3 He will sende from [d] heauen, and saue me from the reproofe of him that woulde swallow me. Selah. God will send his mercie, and his trueth.
4 My soule *is* among lions: I lie *among* the children of men, that are set on fire: whose teeth *are* [e] speares and arrowes, and their tongue a sharpe sworde.
5 [f] Exalt thy selfe, O God, aboue the heauen, *and* let thy glory *be* vpon all the earth.
6 They haue layde a net for my steppes: [g] my soule is pressed downe: they haue digged a pit before me, *and* are fallen into the middes of it. Selah.
7 Mine heart is [h] prepared, O God, mine heart is prepared: I wil sing & giue praise.
8 Awake my [i] tongue, awake viole and harpe: I will awake earely.
9 I wil praise thee, O Lord, among ye people,

a This was either the beginning of a certaine song, or ye wordes which Dauid vttered, when hee stayed his affection. 1.Sam.24.4.
‖ *Or, dwell most safely.*
b He cõpareth the afflictions, which God layeth vpon his children, to a storme ye commeth & goeth.
c Who leaueth not his workes begun vnperfit.
d He would rather deliuer me by a myracle, then ye I should be ouercome.
e He meaneth their calumnies & false reports.
f Suffer me not to be destroyed to the cõtempt of thy Name.
g For verie feare, seeing ye great dangers on all sides.
h That is, wholy bent to giue thee praise for my deliuerance.
i Hee sheweth that both his heart shall praise God, and his tongue shall confesse him, & also that he will vse other meanes to prouoke himselfe forward to the same.

ple, & I will sing vnto thee among the nations.
10 For thy mercie is greate vnto the heauens, & thy trueth vnto the [k] cloudes.
11 Exalt thy selfe, O God, aboue the heauens, *and* let thy glorie *be* vpō all the earth.

k Thy mercies do not only appertaine to the Iewes, but also to the Gentiles.

PSAL. LVIII.

1 He describeth the malice of his enemies, the flatterers of Saul, who both secretely and openly sought his destruction, from whome hee appealeth to Gods iudgement, 10 Shewing that the iust shall reioyce, when they see the punishment of the wicked to the glorie of God.

¶ To him that excelleth. Destroy not. *A Psalme* of Dauid on Michtam.

1 Is it true? O [a] Congregatiō, speake ye iustly? O sonnes of men, iudge ye vprightly?
2 Yea, rather ye imagine mischief in *your* heart: [b] your handes execute crueltie vpon the earth.
3 The wicked [c] are strangers from the wombe: *euen* from the bellie haue they erred, and speake lyes.
4 Their poyson is euen like the poyson of a serpent: like the deafe [d] adder *that* stoppeth his eare.
5 Which heareth not the voyce of the inchanter, though hee bee most expert in charming.
6 Breake their [e] teeth, O God, in their mouthes: breake the iawes of the yong lions, O Lord.
7 Let them [f] melt like the water, let them passe away: when he shooteth his arrowes;

a Ye counsellers of Saul, who vnder pretence of consulting for the common welth, conspire my death being an innocent
b Ye are not ashamed to execute the crueltie publikely, which ye haue imagined in your hearts.
c That is, enemies to the people of God, euen from their birth.
d They passe in malice, and subtiltie, the craftie serpent, which couldе preserue himself by stopping his eare from the inchanter.
e Take away all occasions and meanes, whereby they hurt.
f Considering Gods diuine power, he sheweth that God in a moment can destroy their force, whereof they bragge.

g As flesh is taken rawe out of the pot before the water seethe: so he desireth God to destroy their enterprises before they bring them to passe.
h With a pure affection.
i Their punishment & slaughter shalbe so great.
k Seeing God gouerneth all by his prouidence, he must needes put difference betwixt the godly and the wicked.

let them be as broken.
8 Let him consume like a snayle *y* melteth, *&* like the vntimely fruit of a woman, *that* hath not seene the sunne.
9 g As rawe flesh before your pots feele *the fire* of thornes: *so* let him cary the away as with a whirlewinde in *his* wrath.
10 The righteous shall h reioyce when he seeth the vengeance: hee shal wash his feete in the i blood of the wicked.
11 And men shall saye, k Verely there is fruit for the righteous: doubtles there is a God that iudgeth in the earth.

PSALL. LIX. Euening.

1 Dauid being in great danger of Saul, who sent to slay him in his bed, prayeth vnto God: 3 Declareth his innocency, & their furie. 5 Desiring God to destroy all those that sinne of malicious wickednes. 11 Whom though he keep alwaies for a time to exercise his people, yet in the end he wil cõsume them in his wrath. 13 That he may be knowne to be the God of Iacob to the ends of the worlde. 16 For this he singeth prayses to God, assured of his mercies.

¶ To him that excelleth. Destroy not. *A Psalme* of Dauid on a Michtam. b When Saul sent and they did watch the house to kill him.

O My God, b deliuer me from mine enemies: defende me from them that rise vp against me.
2 Deliuer me from the wicked doers, & saue me from the bloodie men.
3 For lo, they haue laid wait for my soule: the mightie men are gathered against me,

a Read Psal. 16. 1. Sam. 19. 11.
b Though his enemies were euen at hand to destroy him, yet hee assured himselfe that God had wayes inowe in his hand to deliuer him.

not for mine [e] offence, nor for my sinne, O Lord.

4 They runne and prepare them selues without a fault *on my part*: arise *therefore* to assist me, and behold.

5 Euē thou, O Lord God of hostes, O God of Israel, awake to visite al the heathen, & be not [d] mercifull vnto all that transgresse maliciously. Selah.

6 They go to & fro in the euening: they barke like [e] dogs, and go about the citie.

7 Beholde, they [f] bragge in their talke, & swords *are* in their lippes: for Who, *say they*, doeth heare?

8 But thou, O Lorde, shalt haue them in derision, & thou shalt laugh at al the heathen.

9 [g] He is strong: *but* I wil waite vpon thee: for God *is* my defence.

10 My mercifull God will [h] preuent mee: God will let mee see *my desire* vpon mine enemies.

11 Slay them not, least my people forget it: *but* scatter them abroad by thy power, & put them downe, O Lord our shield.

12 *For* the sinne of their mouth, *and* the wordes of their lippes: and let them be taken in their pride, euen for their penurie & lies, *that* they speake.

13 [i] Consume *them* in *thy* wrath: consume

e For I am innocent to them ward, & haue not offended them.

d Seeing it appertyneth to Gods iudgements to punish the wicked, he desireth God to execute his vengeance on the reprobate, who maliciously persecute his Church.

e Hee cōpareth their cruelties to hungrie dogs, shewing that they are neuer wearie in doing euill.

f They boast openly of their wicked deuices & euery worde is as a sworde: for they heyther feare God, nor are ashamed of men.

g Though Saul haue neuer so great power, yet I know that thou dorst bridle him: therefore will I patiently hope on thee. h Hee will not faile to succour me, when neede requireth. i Altogether, but by litle & litle, that the people feeling oftentimes thy iudgements, may be mindful of thee. k That in the miserie and shame they may bee as glasses and examples of Gods vengeance. l When thy time shal come, and when they haue sufficiently serued for an example of thy vengeance vnto other.

them

them that they be no more: & let thé know that God ruleth in Iaakob, *euen* vnto the endes of the worlde. Selah.

14 And in the euening they [m] shall goe to and fro, *and* barke like dogges, and goe about the citie.

15 They shall runne here and there for meate: & surely they shall not be satisfied, though they tary all night.

16 But I will sing of thy [n] power, and will praise thy mercie in the morning: for thou hast bene my defēce and refuge in the day of my trouble.

17 Vnto thee, O my [o] Strength, wil I sing: for GOD is my defence, *and* my merciful God.

m He mocketh at their vaine enterprises, beingassured that they shall not bring their purpose to passe

n Which dideest vse the policy of a weake woman to confound the enemies strength, as 1. Sam. 19. 12.

o Confessing him selfe to bee voyde of al vertue & strength, hee attributeth the whole to God.

PSAL. LX.

1 *Dauid being now King ouer Iudah, and hauing had many victories, sheweth by euident signes, that God elected him King, assuring the people that God will prosper them, if they approue the same.* 11 *After hee prayeth vnto God to finish that thas he hath begunne.*

¶ To him that excelleth vpon [a] Shushan Eduth, *or* Michtam. *A Psalme* of Dauid to teach. * When he fought against Aram Naharaim, and against ‖Aram [b] Zobah, when Ioab returned and slewe twelue thousande Edomites in the salt valley.

O GOD, thou hast cast vs out, thou hast [c] scattered vs, thou hast bene angrie, turne againe vnto vs.

a These were certaine songs after the note whereof this Psalme was sung. 2. Sam. 8. 1. *and* 10. 1. 1. Chro. 18. 3.

‖ *Or, Syria, called Mesopotamia.*

b Called also Sophene which standeth by Euphrates.

c For when Saul was not able to resist the enemie, the people fledde hither and thither: for they could not be safe in their owne houses.

2 Thou hast made the land to tremble, and hast made it to [d] gape: heale the breaches thereof, for it is shaken.
3 Thou hast [e] shewed thy people heauie things: thou hast made vs to drinke the wine of giddines.
4 *But now* thou hast giuen [f] a banner to them that feare thee, that it may bee displayed because of *thy* trueth. Selah.
5 That thy beloued may bee deliuered, helpe with thy right hand and heare me.
6 God hath spoken in his [g] holines: *therefore* I will reioyce: I shal deuide Shechem, and measure the valley of Succoth.
7 Gilead *shall be* mine, and Manasseh *shall be* mine: Ephraim also *shall be* the [h] strength of mine heade: [i] Iudah *is* my lawgiuer.
8 Moab *shalbe* my [k] wash pot: ouer Edom will I cast out my shoe: [l] Palestina shewe thy selfe ioyfull for me.
9 Who will leade me into the [m] strong cities? who wil bring me vnto Edom?
10 Wilt not thou, O God, *which* hadst cast vs off, and didst not go forth, O God, with our armies?
11 Giue vs helpe against trouble: for vaine is the helpe of man.
12 Through God we shall doe valiantly: for he shall treade downe our enemies.

d As cleft with an earthquake.
e Thou hast handled thy people sharply in taking from them sense and iudgement, in that they ayded Saul the wicked King, and persued him, to whome God had giuen the last title of the realme.
f In making me king, thou hast performed thy promes, which seemed to haue lost the force.
g It is so certaine, as if it were spoken by an oracle, that I shall possesse these places, which Saul had left to his children.
h For it was strong and well peopled.
i Dauid meaneth, that in this tribe his kingdome shall bee established, Genesis 49.10.
k In most vile subiection.
l For thou wilt dissemble, and faine as though thou wereft glad.
m He was assured that God woulde giue him the strong cities of his enemies wherein they thought themselues sure.

PSAL. LXI.

1 *Whether that he were in danger of the Ammonites,*

monites, or being pursued of Absalom, here beeseeketh to be heard and deliuered, 7 And confirmed in his kingdome. 8 He promiseth perpetuall prayses.

¶ To him that excelleth on Neginoth.

A Psalme of Dauid.

HEare my crie, O God: giue eare vnto my prayer.

2 From [a] the endes of the earth will I crie vnto thee: when mine heart is oppreſt, bring me vpon the rocke that is [b] higher then I.

3 For thou haſt bene mine hope, *and* a ſtrong towre againſt the enemie.

4 I will dwell in thy Tabernacle for euer, *and* my truſt ſhall be vnder the couering of thy wings. Selah.

5 For thou, O God, [c] haſt heard my deſires: thou haſt giuen an heritage vnto thoſe that feare thy Name.

6 Thou ſhalt giue the King a [d] long life: his yeeres *ſhall be* as many ages.

7 He ſhal dwell before God for euer: prepare [e] mercie and faithfulneſſe *that* they may preſerue him.

8 So wil I alway ſing praiſe vnto thy name in perfourming dayly my vowes.

a From the place where I was banished, being driuen out of the citie and Temple by my sonne Absalom.

b Vnto the which without thy helpe I can not attaine.

c There is nothing that doth more strengthen our fayth, then the remẽbrance of Gods succour in times past.

d This chiefly is referred to Christ, who liueth eternally, not onely in himselfe, but also in his members.

e For the stabilitie of my kingdome standeth in thy mercie and trueth.

PSAL. LXII. Morning.

This Psalme partly contemneth meditations, wherby Dauid encourageth him selfe to truſt in God againſt the aſſaults of tentations. And becauſe our mindes are eaſily drawen from God by the allurements of the world, he ſharpely reproueth this vanitie, to the intent hee might cleaue faſt to the Lord.

¶ To

¶ To the excellent *musician* * Ieduthun.
A Psalme of Dauid.

YEt [a] my soule keepeth silence vnto God: of him *commeth* my saluation.
2 [b] Yet hee is my strength and my saluation, & my defence: *therefore* I shall not much be moued.
3 How long will ye imagine mischiefe against a [c] man? ye shall be al slaine: *ye shall be* as a bowed wall, *or* as a [d] wall shaken.
4 Yet they consult to cast him downe frõ his dignitie: their delite is in lies, they blesse with their mouthes, but curse with their hearts. Selah.
5 [e] Yet my soule keepe thou silence vnto God: for mine hope *is* in him.
6 Yet is hee my strength, and my saluation, *and* my defence: *therefore* I shall not be moued.
7 In God *is* my saluation and my [f] glorie, the rock of my strẽgth: in God is my trust.
8 Trust in him alway, ye people: [g] powre out your hearts before him, *for* God *is* our hope. Selah.
9 Yet the children of men *are* vanitie, the chiefe men *are* lies: to lay thẽ vpõ a balãce they are altogether lighter then vanitie.
10 Trust not in oppression nor in robberie [h] be not vaine: if riches increase: set not your heart thereon.
11 God spake [i] once or twise, I haue heard

1. Chron. 16. 41.
a Though Satã tempted him to murmure against God, yet he brideleth his affections, and resting vpon Gods promes, beareth his crosse paciently.
b It appeareth by the oft repetition of this worde, that the Prophet abode manifold tentations, but by resting on God, and by patience he ouercame them all.
c Hee meaneth himselfe, being the man whom God had appoynted to the kingdome.
d Thoughe ye seeme to bee in honour, yet God will suddenly destroy you.
e Dauid was greatly moued with these troubles: therefore he stireth vp himselfe to trust in God.
f These vehement & often repetitions were necessarie to strengthen his faith against the horrible assaults of Satan. g He admonisheth vs of our wicked nature, which rather hide our sorow, & bite on the bridle, thẽ vtter our griefe to God to obtaine remedie. h Giue your selues wholy to God by putting away all things yt are contrarie to his Law. i He hath plainly borne witnes of his power, so y vnne needeth to doubt thereof.

it,

it, that power, *belongeth* vnto God.
12 And to thee, O Lord, mercie: for thou
k rewardest euery one according to his
worke.

k So that the wicked shall feele thy power, and the godly thy mercie.

PSAL. LXIII.

1 *Dauid after he had bene in great danger by Saul in the desert of Ziph, made this Psalme,*
3 *Wherein he giueth thankes to God for his wonderfull deliuerance, in whose mercies he trusted, euen in the middes of his miseries.* 9 *Prophecying the destruction of Gods enemies:*
11 *And contrariwise happines to all thē that trust in the Lord.*

¶ A Psalme of Dauid. When he was in the
a wildernes of Iudah.

O God, thou art my God, earely will I
seeke thee: my soule b thirsteth for thee:
my flesh longeth greatly after thee in a
barren and drie land without water.
2 Thus c I behold thee *as* in the Sanctu-
rie, when I behold thy power & thy glory.
3 For thy louing kindnesse *is* better then
life: *therefore* my lippes shall praise thee.
4 Thus will I magnifie thee *all* my life, *and*
lift vp mine hands in thy name.
5 My soule shalbe satisfied, as with d ma-
rowe and fatnes, and my mouth shal praise
thee with ioyfull lippes,
6 When I remember thee on my bedde,
and when I thinke vpon thee in the *night*
watches.
7 Because thou hast bene mine helper,
therefore vnder the shadow of thy wings
will I reioyce.
8 My soule e cleaueth vnto thee: *for* thy
right hand vpholdeth me.
9 Therefore they that seeke my soule to
destroy

a Towit, of Ziph, 1. Sam. 23. 14.
b Though he was both hungrie & in great distresse, yet he made God his sufficiencie, and aboue all meat and drinke.
c In this miserie I exercise my selfe in the contemplation of thy power and glory, as if I were in thy Sanctuarie.
d The remembrance of thy fauour is more sweete vnto me then all the pleasures and deinties of the worlde.
e He assureth himselfe by the Spirit of God to haue the gift of constancie.

destroy it, they shall go into the lowest partes of the earth.

10 They shall cast him downe with the edge of the sworde, & they shall be a portion for foxes.

11 But the King shall reioyce in God, and all that [g] sweare by him shall reioyce in him: for the mouth of them that speake lyes, shall be stopped.

f He prophecieth of the destruction of Saul, and them that take his part, whose bodies shall not be buried, but be deuoured with wilde beastes.

g All that sweare by God aright, or professe him, shall reioyce in this worthy King.

PSAL. LXIIII.

1 *Dauid prayeth against the furie and false reportes of his enemies, 7. He declareth their punishment and destruction, 10. To the comfort of the iust and the glory of God.*

¶ To him that excelleth. A Psalme of Dauid.

HEare my [a] voyce, O GOD, in my prayer: preserue my life from feare of the enemie.

2 Hide mee from the [b] conspiracie of the wicked, and from the [c] rage of the workers of iniquitie.

3 Which haue whette their tongue lyke a sworde, and shot for their arrowes [d] bitter wordes:

4 To shoote at the vpright in secret: they shoote at him suddenly, and [e] feare not.

5 They [f] encourage themselues in a wicked purpose: they commune together to lay snares priuily, & say, Who shall see them?

6 They haue sought out iniquities, & haue accomplished that which they sought out,

a In that hee calleth to God with his voice, it is a signe y his prayer was vehement and that his life was in danger.

b That is, from their secret malice.

c To wit, their outward violence.

d False reports and slanders.

e To be without feare of God and reuerence of man, is a signe of reprobation.

f The more that the wicked see Gods children in misery, the more bold & impudent are they in oppressing them.

euen euery one g his secret thoughts, & the depth of his heart.

7 But God will shoote an arrow at them suddenly: their strokes shalbe at once.

8 They shall cause their owne tongue to fall vpon them: & whosoeuer shall see them, shall h flee away.

9 And all men shall see it, & declare the worke of God, and they shall vnderstand, what he hath wrought.

10 But the righteous i shal be glad in the Lord, and trust in him: and all that are vpright of heart, shall reioyce.

g There is no way so secret and subtill to do hurt, which they inuented not for his destruction.
h To see Gods heauie iudgements against them, and how he hath caught them in their owne snares.
i When they shall consider that he will be fauorable to them, as he was to his seruant Dauid.

PSAL. LXV. Euening.

1 *A praise and thanksgiuing vnto God by the faithfull, who are signified by Zion, 4 For the chusing, preseruation and gouernance of them, 9 And for the plentifull blessings powred forth vpon all the earth, but specially towards his Church.*

¶ To him that excelleth. A Psalme *or* song of Dauid.

O God, a praise waiteth for thee in Zion, and vnto thee shall the vowe be perfourmed.

2 *Berause thou* heareſt the prayer, vnto thee shall all b flesh come.

3 Wicked deedes c haue preuailed against me: *but* thou wilt be mercifull vnto our transgressions.

4 Blessed *is he, whom* thou chuseſt & caueſt to come *to thee*: hee shall dwell in thy courts, *and* wee shall be satisfied with the pleasures of thine House, *euen* of thine holy Temple.

a Thou giueſt daily new occasion to thy Church to praise thee.
b Not only the Iewes, but also the Gentiles in the kingdom of Christ.
c He imputeth it to his sinnes and to y sinnes of the people, that God, who was accustomed to assist them, withdraweth his succour from them.

5 O God of our saluatio, thou wilt answere vs w̄ fearefull *signes in thy* righteousnes, O *thou* hope of all ye ends of ye earth, and of them that are farre off in the sea.
6 He stablisheth the mountaines by his power: *and* is girded about with strength,
7 He appeaseth the noyse of the seas *and* the noyse of the waues thereof, and the tumults of the people.
8 They also, that dwell in the vtermost partes *of the earth*, shall bee afraide of thy signes: thou shalt make the East and the West to reioyce.
9 Thou visitest the earth, & watereſt it: thou makest it very riche: the riuer of God is full of water; thou preparest them corne: for so thou appointest it.
10 Thou wateresst abundantly ye furrowes thereof: thou causest *the raine* to descend into the valleyes thereof: thou makest it soft with showres, & blessest the bud thereof.
11 Thou crownest ye yere with thy goodnesse, and thy steppes drop fatnesse.
12 They droppe *vpon* the pastures of the wildernesse: and the hilles shall be compassed with gladnes.
13 The pastures are clad with sheepe: the valleyes also shall be couered with corne *therefore* they shoute for ioy, and sing.

d Thou wilt declare thy self to be the preserner of thy Church in destroying thine enemies, as thou didest in the red sea.
e As of all barbarous nations and farre off.
f He shewth that there is no part nor creature in the world, which is not gouerned by Gods power and prouidence.
[11] *Ebr.* Thy going forth of the morning and of the euening.
g To wit, with raine.
h That is, Siloah, or the raine.
i Thou hast appointed the earth to bring forth foode to mans vse.
k By this description he sheweth that all the order of nature is a testimonie of Gods loue towardes vs. We onely all creatures to serue our necessitie.
l That is, the dumme creatures shall not onely reioyce for a time for Gods benefites, but shall continually sing.

PSALL. LXVI.

1 *He prouoketh all men to praise the Lord, and to consider his workes.* 6 *He setteth forth the power of God to affray the rebels,* 10 *And*

sheweth how God hath deliuered Israel from great bondage and afflictions. 13 He promiseth to giue sacrifice, 16 And prouoketh all men to heare what God hath done for him, and to praise his Name.

¶ To him that excelleth. A song, or Psalme.

1 Reioyce in God, [a] all ye inhabitants of the earth.

2 Sing forth the glory of his name: make his praise glorious.

3 Say vnto God, How terrible art thou in thy workes! through the greatnes of thy power shall thine enemies be [b] in subiection vnto thee.

4 All the world shall worship thee, & sing vnto thee, *even* sing of thy Name. Selah.

5 [c] Come & behold the workes of God: he is terrible in *his* doing towarde [d] the sonnes of men.

6 He hath turned the Sea into drie land: they passe through the riuer on foote: there did we reioyce in him.

7 He ruleth the worlde with his power: his eyes beholde the nations: the rebellious shall not [e] exalt themselues. Selah.

8 Praise our God, ye people, and make the voyce of his praise to be heard.

9 Which holdeth our soules in life, and suffereth not our feete to slippe.

10 For thou, O God, hast proued vs, thou hast tryed vs as siluer is tryed.

11 Thou hast brought vs into the snare,

a He prophecieth that all nations shall come to the knowledge of God; who then was only known in Iudea.
b As the faithfull shall obey God willingly: so the infidels for feare shall dissemble themselues to be subiect.
c He toucheth the slouthfull dulnes of man, who is colde in the consideration of Gods workes.
d His prouidence is wonderfull in maintayning their estate.
e He proueth that God will extende his grace also to ¶ Gentiles, because he punisheth among them such as will not obey his calling. f He figureth some special benefit, that God had shewed to his Church of ¶ Iewes, in deliuering the from some great danger: whereof or of ¶ like he promiseth that the Gentiles shalbe partakers. g The condition of the Church is here described, which is to be led by Gods prouidence into troubles, to be subiect vnder tyrants, and to enter into manifolde dangers.

and layde a straite *chaine* vpon our loynes.
12 Thou hast caused men to ride ouer our heades: we went into fire and into water, but thou broughtest vs out into a wealthy *place*.
13 I wil go into thine [h] House with burnt offrings, *and* will pay thee my vowes,
14 Which my lippes haue promised, and my mouth hath spoken in mine affliction.
15 I will offer vnto thee [i] burnt offrings of fat rammes with incense: I will prepare bullockes and goates. Selah.
16 [i] Come *and* hearken, all yee that feare God, and I will tel you what he hath done to my soule.
17 I called vnto him with my mouth, and he was exalted with my tongue.
18 [k] If I regard wickednes in mine heart, the Lord will not heare me:
19 But God hath heard *me*; *and* considered the voyce of my prayer.
20 Praysed *be* God, which hath not put backe my prayer, nor his mercy from me.

h The duties of the faithfull is here described, which are neuer vnmindeful to render God praise for his benefites.

i It is not ynough to haue receiued Gods benefites, and to be mindefull thereof, but also we are bound to make others to profit thereby and praise God.

k If I desire in wickednesse, God will not heare me: but if I confesse it, he will receiue me.

PSAL. LXVII.

1 *A prayer of the Church to obtaine the fauour of God and to bee lightened with his countenance,* 2 *To the ende that his way and iudgements may be knowen throughout the earth.* 7 *And finally is declared the kingdome of God, which shoulde bee vniuersally erected, at the comming of Christ.*

¶ To him that excelleth on Neginoth. A Psalme *or* song.

GOd be mercifull vnto vs, and blesse vs, *and* [a] cause his face to shine among vs. Selah.

a That is, moue our hearts with his holy Spirit, that we may feele his fauour towards vs.

2 That [b] they may knowe thy way vpon earth, *and* thy saluing health among all nations.

3 Let the people prayse thee, O God: let all the people prayse thee.

4 [c] Let the people be glad and reioyce: for thou shalt iudge the people righteously, and gouerne the nations vpon ye earth. Selah.

5 Let the people prayse thee, O God: let all the people prayse thee.

6 *Then* shall [d] ye earth bring forth her increase, & God, *even* our God shal blesse vs.

7 God shall blesse vs, and all the ends of the earth [e] shall feare him.

b That both Iewes & Gentiles may know Gods couenant made with the.

c By this oft repetition he sheweth, that the people can neuer reioyce sufficiently, and giue thanks for the great benefites that they shall receiue vnder the kingdome of Christ.

d He sheweth that where God fauoureth, there shalbe abundance of all other things.

e When they feele his great benefites both spirituall and corporall towardes them.

PSAL. LXVIII. Morning.

1 *In this Psalme Dauid setteth forth as in a glasse the wonderfull mercies of God towards his people:* 5 *Who by all meanes and most strange sorties declared him selfe to them,* 13 *And therefore Gods Church by reason of his promises, graces and victories doeth excel without comparison all worldly things.* 34 *He exhorteth therefore all men to prayse God further.*

¶ To him that excelleth. A Psalme *or* song of Dauid.

1 God [a] will arise, *and* his enemies shalbe scattered: they also that hate him, shall flee before him.

2 As the smoke vanisheth, *so* shalt thou drive *them* away: *and* as waxe melteth before the fire, *so* shall the wicked perish at the persence of God.

a The Prophet sheweth ye albeit God suffereth the wicked tyrans to oppresse his Church for a time, yet at length he will be redenged of them.

3 [b]But the righteous shalbe glad, *and* reioyce before God: yea, they shall leape for ioye.

4 Sing vnto God, *and* sing prayses vnto his name: exalte him, that rideth vpon the heauens, in his Name [c] Iah, and reioyce before him.

5 *He is* a Father of the fatherlesse, and a Iudge of the widowes, *euen* God in his holy habitation.

6 God [d] maketh the solitarie to dwell in families; *and* deliuereth them that were prisoners in stocks: but the rebellious shal dwell in a [e] dry land.

7 [f] O God, whē thou wentest forth before thy people: whē thou wentest through the wildernes, (Selah)

8 The earth shooke, and [g] heauens dropped at the presence of this God: *euen* Sinai *was moued* at the presence of God, *euen* the God of Israel.

9 Thou, O God, sendest a gracious raine vpon thine inheritance, and thou diddest refresh it when it was wearie.

10 Thy Congregation dwelled therein: *for* thou, O God, hast of thy [g] goodnes prepared it for the poore.

11 The Lorde gaue matter to [h] women to tell of the great armie.

12 Kings of the armies dyd flee: they dyd flee and [i] shee that remained in the house, deuided the spoyle.

b He sheweth that when God declareth his power against the wicked, that it is for the commoditie & saluation of his Church, which praise him therfore.

c Iah and Iehonah are the names of God, which do signifie his essence and maiestie incomprehensible, so that here by is declared, that all idoles are but vanitie, & that the God of Israel is the only true God.

d He giueth children to thē that be childless, and increaseth their families.

e Which is barren of Gods blessings, which before they had abused.

f He teacheth that Gods fauour peculiarly belongeth to his Church, as appeareth by their wonderfull deliuerance out of Egypt.

g God blessed the lande of Canaan because he had chosen that place for his Church.

h The action then was, that women sang songes after the victorie, as Miriam, Deborah, Iudith, and others.

i The prey was so great, that not onely the souldiers, but women also had parte thereof.

13 Though ye haue lyen among [k] potes, *yet shall ye be as* the winges of a doue that is couered with siluer, and whose fethers *are like* yelowe golde.

14 When the Almightie scattered Kings [l] in it, it was white as the snow in Zalmon.

15 [m] The Mountaine of God *is like* the mountaine of Bashan: *it is* an high Mountaine, *as* mount Bashan.

16 [n] Why leape ye, ye high mountaines? as for this Mountaine, God delighteth to dwell in it, yea, the Lord wil dwell in it for euer.

17 The charets of God *are* twentie thousand thousand Angels, *and* the Lorde is among them, *as* in the Sanctuarie of Sinai.

18 Thou art gone vp on hie: thou hast led captiuitie captiue, *and* receiued gifts for men: yea, euen the rebellious *hast thou led*, that the Lord God might dwell *there*.

19 Praised *be* the Lord, *euen* the God of our saluation, *which* ladeth vs dayly *with benefites*. Selah.

20 This *is* our God, *euen* the God that saueth *vs*: and to [q] Lord God *belong* the [r] issues of death.

21 Surely God wil wound the head of his enemies, *and* the heare pate of him that walketh in his sinnes.

22 The Lorde hath sayde, I will bring *my people* againe from [s] Bashan: I will bring them againe from the depths of the Sea:

k Though God suffer his church for a time to lie in blacke darknes, yet he will restore it, and make it most shining and white.

l In the land of Canaan, where his Church was.

m Zion the Church of God doeth excell all worldly things, not in pompe and outward shewe, but by inwarde grace of God, which there remayneth because of his dwelling there.

n Why boast yee of your strength and beautie against this Mountaine of God?

o As God ouercame the enemies of his Church, tooke them prisoners and made them tributaries: so Christ, which is God manifested in flesh, subdued Satan and sinne vnder vs, and gaue vnto his Church most liberall gifts of his Spirit, Ephe. 4. 8.

p In most extreme dangers God hath infinite ways to deliuer his.

q As he deliuered his Church once from Og, of Bashan, and other tyrants, and from the dangers of the red Sea, so will he still doe as oft as necessitie requireth.

23 That thy foot may be dipped in blood, *and* the tongue of thy dogges *in the blood* of the enemies, *even* in [r] it.
24 They haue seene, O God, thy [s] goings, the goings of my God, *and* my King, *which are* in the Sanctuarie.
25 The [t] singers went before, the players of instruments after: in the middes *were* the maides playing with timbrels.
26 Praise ye God in the assemblies, *&* the Lorde, *ye that are* of the fountaine [u] of Israel.
27 There *was* [x] litle Beniamin *with* their [y] ruler, *and* the Princes of Iudah *with* their assemblie, the princes of Zebulun, *and* the princes of Naphtali.
28 Thy God hath appointed thy strength: stablish, O GOD, that, *which* thou hast wrought in vs,
29 [a] Out of thy Temple vpon Ierusalem: *and* Kings shall bring presents vnto thee.
30 Destroy [z] company of the spearemen, *and* multitude of the mightie bulles with the calues of the people, that [a] treade vnder feete peeces of siluer: scatter the people that delight in warre.
31 *Then* shall [z] princes come out [b] of Egypt: Ethiopia shall haste to stretch her handes vnto God.
32 Sing vnto God, O ye kingdomes of the earth: sing praise vnto the Lord, (Selah)
33 To him that rideth vpon the most high heauens, *which were from* the beginning:

r That is, in the blood of that great slaughter where dogs shall lap blood.
s That is, howe thou, which art chiefe King, goest out with thy people to warre, and giueth them the victorie.
t He describeth the order of the people, when they went to the Temple to giue thankes for the victory.
u Which come of the Patriarke Isakob.
x Beniamin is called litle, because he was the yongest sonne of Isakob
y Who was some chiefe ruler of the tribe.
z Declare out of thine holy place thy power for the defence of thy Church Ierusalem.
a He desireth that the pride of the mightie may be destroyed, which accustomed to garnish their shoes with siluer: and therefore for their glittering pompe thought them siluer aboue all thes. b He prophecieth that the Gentiles shall come to the true knowledge and worship of God.

beholdde, he will sende out by his c voyce a mightie sound.

34 Ascribe the power to God: for his maiestie u vpon Israel, and his strength u in the cloudes.

35 O God, thou art d terrible out of thine holy e places: the God of Israel is he that giueth strength and power vnto the people: praised be God.

c By his terrible thunders he will make him selfe to be knowen the God of all the world.

d In shewing fearefull iudgements against thine enemies for the saluation of thy people.

e He alludeth to the Tabernacle which was diuided into three parts.

PSAL. LXIX. Euening.

1 *The complaintes, prayers, feruent zeale and great anguish of Dauid is set forth as a figure of Christ and all his members: 21 The malicious crueltie of the enemies, 22 And their punishment also, 26 Where Iudas & such traitors are accursed. 30 He gatheneth courage in his affliction, and offereth praises vnto God. 32 Which are more acceptable then all sacrifices: whereof all the afflicted may take comfort, 35 Finally he doeth prouoke all creatures to praises, prophecying of the kingdome of Christ, and the preseruation of the Church, where all the faithfull, 37 And their seede shall dwell for euer.*

¶ To him, f excelleth vpon a Shosbannim, *A Psalme* of Dauid.

SAue me, O God: for the b waters are entred euen to my soule.

2 I stick fast in g deepe mire, where no c stay is: I am come into deepe waters, and the streames runne ouer me.

3 I am wearie of crying: my throte is drie: mine d eyes fayle, whiles I waite for my

a Of Shosbannim, reade Psalme 45.

b Dauid signifieth by the waters, in what great dangers he was out of the which God did deliver him.

c No infirmitie or stablenesse: to settle my feete.

d Though his senses failed him, yet his faith was constant and incouraged him still to pray.

my God.
4 They that hate me without a cause, are more then the heares of mine head: they that would destroy me, *and* are mine enemies, e falsely, are mightie, so that I restored that which I tooke not.
5 O God, thou knowest my f foolishnes, and my faultes are not hid from thee.
6 Let not them that trust in thee, O Lord God of hostes, be ashamed for [b] me: let not those that seeke thee, be confounded through me, O God of Israel.
7 For thy sake haue I suffered reproofe: shame hath couered my face.
8 I am become a stranger vnto my brethren, euen an alien vnto my mothers sonnes.
9 For the zeale of thine house hath eaten me, and the rebukes of them that rebuked thee, are fallen vpon me.
10 I [k] wept and my soule fasted, but that was to my reproofe.
11 I put on a sacke also: and I became a prouerbe vnto them.
12 They that l sate in the gate, spake of me, and the drunkards sang *of me*.
13 But Lord, *I make* my prayer vnto thee in an [m] acceptable time, *euen* in the multitude of thy mercie: O God, heare me in the trueth of thy saluation.
14 Deliuer me out of the mire, that I sinke not: let me be deliuered from them that

e Condemning me guiltlesse.
f They iudged me poore innocent as a theefe, and gave my goodes to others, as though I had stolen them.
g Though I be guiltlesse towards, yet am I innocent towards them.
h Let not mine euill intreatie of the enemies be an occasion that the faithfull fall from thee.
i When I sawe thine enemies prosper, they Nimrods only in mens, and not in their life, denie the same, thinke holy Spirit thrust me forwards, to reproone them and de-

sinke thy glory. k My zeale moued me to lament and pray for my saluation. l The more he sought to winne them to God, the more they were against him both poore and rich. m Knowing that albeit I suffer some trouble, yet thou hast a time, wherein thou hast appointed my deliuerance.

hate

hate me, and out of the [n] deepe waters.
15 Let not the water flood drowne me, neither let the deepe swallowe me vp: and let not the pit shut her mouth vpon me.
16 Heare me, O Lord, for thy louing kindnes is good: turne vnto me according to the multitude of thy tender mercies.
17 And [o] hide not thy face from thy seruant, for I am in trouble: make haste and heare me.
18 Draw neere vnto my soule & redeme it: deliuer me because of mine enemies.
19 Thou hast knowen my reproofe & my shame, and my dishonour: all mine [p] aduersaries are before thee.
20 Rebuke hath broken mine heart, and I am full of heauinesse, and [q] I looked for some to haue pitie on me, but there was none: & for comforters, but I found none.
21 For they gaue me gall in my meate, and in my thirst they gaue me vineger to drinke.
22 Let their [r] table be a snare before them, and their prosperitie their ruine.
23 Let their eyes be blinded that they see not: and make their [s] loynes alway to tremble.
24 Powre out thine anger vpon them, & let thy wrathfull displeasure take them.
25 [t] Let their [u] habitation be voyde, and let none dwell in their tents.
26 For they persecute him, whome thou hast smitten: & they adde vnto the sorrow of them, whome thou hast wounded.

n He sheweth a liuely faith, in that that he assureth himself, that God is fauourible to him, when he seemeth to be angrie: and at hande, when he seemeth to be farre off.
o Not § he feareth that God wold not heare him, but § care made him to thinke that God deferred long.
p Thou seest that I am beset as a sheepe among many wolues.
q He sheweth that it is in vaine to put our trust in men in our great necessities, but that our comfort onely dependeth of God: for man rather increaseth our sorowes, then diminisheth them, Iob. 19. 29.
r He desireth God to execute his iudgements against the reprobate, which can not by any meanes be turned, Rom. 11. 9.
s Take both iudgement and power from them. Mat. 22. 10.
t Let their posteritie, which shalbe like vnto them.
u Punish not onely them, but their posteritie, which shalbe like vnto them.

37 Lay [a] iniquitie vpon their iniquitie, & let them not come into thy righteousnes.
38 Let them be put out of the [z] booke of life, neither let them bee written with the righteous.
39 Wha I am poore & in heaunes, thine helpe, O God, shall exalt me.
40 I will prayse the Name of God with a song, & magnify him with thankesgiuing.
41 *This* also shall please the Lorde better then [a] young bullocke, that hath hornes and hoofes.
42 The humble shall see *this*, *and* they that seeke God, shall bee glad, and your heart shall liue.
43 For the Lorde heareth the poore, and despiseth not his [z] prisoners.
44 Let heauen and earth prayse him: the seas and all that moueth in them.
45 For God will saue Zion, & builde the cities of Iudah, that men may dwell there and haue it in possession.
46 The [z] seed also of his seruants shall inherite it: & they that loue his Name, shall dwell therein.

a By their continuance and increasing in their sinnes let it be knowen they be of the reprobate.
z They which seemed by their profession to haue bene written in the booke, yet by their fruites prouе the contrary, let them be knowen as reprobates.
a There is no sacrifice, which God more esteemeth, then thankesgiuing for his benefites.
z For as he deliuered his seruant Dauid, so will he doe all that are in distres, and call vpon him.

1 Vnder the temporall promise of the lande of Canaan he comprehendeth the promise of life eperlasting to the faithful and their posterities.

PSAL. LXX.

1 *He prayeth to be right speedily deliuered.* 2 *He desireth the shame of his enemies.* 4 *And the ioyfull comfort of all those that seeke the Lord.*

¶ To him that excelleth. *A Psalme* of Dauid to put in [a] remembrance.

O God, [b] *haste thee* to deliuer me: make haste to help me, O Lord.

a Which might put him in remembrance of his deliuerances.

Psal. 50. 15. b Necessarily we to bee earnest in prayer, though God seeme to staye: for at his time he will heare vs.

2 Let them bee [c] confounded and put to shame, that seeke my soule: let them bee turned backewarde & put to rebuke, that desire mine hurt.

3 Let thé be turned backe for a rewarde of their [d] shame, which said, Aha, aha.

4 *But* let all those that seeke thee, bee ioyfull and glad in thee, and let all that loue thy saluation, saye alwayes, God bee prayseth.

5 Now I am [e] poore and needie: O God, make haste to mee: thou art mine helper, and my deliuerer: O Lord, make no tarying.

c He was assured of the more they raged, the neeres they were to destruction, & lost the neere to his deliuerance.

d Hereby we are taught not to mocke at other in their miserie, least the same fall on our owne necke.

e Because hee had felt Gods helpe before, he groundeth on experience, and boldly seeketh vnto him for succour.

PSAL. LXXI. Morning.

1 He prayeth in faith, established by the worde of the promise, 5 And confirmed by the worke of God from his youth: 10 He complaineth of the cruelte of his enemies, 17 And desireth God to continue his graces towarde him, 21 Promising to bee mindefull and thankefull for the same.

IN [a] thee, O Lorde, I trust: let me neuer be ashamed.

2 Rescue mee and deliuer mee in thy [b] righteousnesse: incline thine eare vnto me and saue me.

3 Be thou my strong rocke, whereunto I may alway resorte: thou [c] hast giuen commandement to saue mee: for thou art my rocke, and my fortresse.

4 Deliuer me, O my God, out of ye hande

Psalm 31.1.

a Hee prayeth to God with full assurance of faith, that hee will deliuer him from his aduersaries.

b By declaring thy selfe true of promise.

c Thou hast infinite meanes, and all creatures are at thy commandement, therefore shew some signe, whereby I shall be deliuered.

of the wicked out of the hand of the euil and cruell man.

5 For thou art mine hope, O Lord God, *and* my [c] trust from my youth.

6 Vpon thee haue I beene staied fro the wombe: thou art he that tooke me out of my mothers bowels: my praise shall be alwayes of thee.

7 I am become as it were a [f] monster vnto many: but thou art my sure trust.

8 Let my mouth be filled with thy praise, *and* with thy glory euery day.

9 Cast mee not off in the time of age: forsake mee not when my strength fayleth.

10 For mine enemies speake of mee, and they that lay waite for my soule, take their counsell together,

11 Saying, [h] God hath forsaken him: pursue and take him, for there is none to deliuer *him*?

12 Goe not farre from mee, O God: [i] my God, haste thee to help me.

13 Let them bee confounded *and* consumed that are against my soule: let them be couered with reproofe and confusion, that seeke mine hurt.

14 But I will waite continually, and will praise thee more and more.

15 My mouth shall dayly rehearse thy righteousnes, & thy saluatō: [k] for I know not the nomber.

d That is, from Absalom, Ahithophel and that conspiracie.

e He strengtheneth his faith by the experience of Gods benefites, who did not onely preserue him in his mothers bellie, but tooke him thence, and euer since hath preserued him.

f All the world wondreth at me because of my miseries, as well they in authoritie, as the common people, yet being assured of thy fauour I remained stedfast.

g Thou that diddest helpe me in my youth, when I had more strength, helpe me more so much the more in mine olde age and weakenesse.

h Thus the wicked both blaspheme God and triumphe against his Saints, as though he had forsaken them, if he suffer them to fall into their handes. i In crying him his God, he putteth backe the false reportes of the aduersaries, that sayde, God had forsaken him. k Because thy benefites towarde mee are innumerable, I can not but continually meditate and rehearse them.

l I will remaine stedfast, being vpholden with the power of God.

m He desireth that as he hath begunne, hee woulde so continue his benefites, that his liberalitie may haue perfite prayse.

n Thy iust performance of thy promes.

o His faithbreaketh through al tentations, and by this exclamation he praiseth the power of God.

p As he confesseth that God is the onely authour of his delierance: so he acknowledgeth that these euils were sent vnto him by Gods prouidence.

q He confesseth that his long tariance was well recompensed, when God performed his promise.

16 I will l goe forward in the strength of the Lorde God, *and* will make mention of thy righteousnes, *even* of thine onely.

17 O God, thou hast taught mee from my youth euen vntill nowe: *therefore* will I tell of thy wonderous workes.

18 m Yea, euen vnto *mine* olde age and gray head, O God: forsake me not, vntill I haue declared thine arme vnto *thy* generation, *and* thy power to all them, that shal come.

19 And thy n righteousnes, O God, *I wil exalte* on high: for thou hast done great things: o O God, who is like vnto thee!

20 Which hast shewed me great troubles and p aduersities, *but* thou wilt returne *and* reuiue me, and wilt come againe, *and* take me vp from the depth of the earth.

21 Thou wilt increase mine honour, and returne *and* comfort me.

22 Therefore will I prayse thee *for* thy q faithfulnes, O God, vpon instrument *and* viole: vnto thee will I sing vpon the harpe, O Holy one of Israel.

23 My lips will reioyce when I sing vnto thee, and my r soule, which thou hast deliuered.

24 My tongue also shal talke of thy righteousnesse dayly: for they are confounded and brought vnto shame, that seeke mine hurt.

r For there is no true prayse of God, except it come from the heart: and therefore hee promiseth delite in nothing, but wherein God may be glorified.

PSAL. LXXII.

1 *Hee prayeth for the prosperous estate of the kingdome of Salomon, who was the figure of Christ.*

Christ. 14 Vnder whome shalbe righteousnes, peace and felicitie, 10 Vnto whome all kings and all nations shall dot homage, 17 Whose name and power shall endure for euer, and in whome all nations shalbe blessed.

¶ *A Psalme* a of Salomon.

GIue thy b iudgements to the King, O God, and thy righteousnesse to y kings c sonne.

3 *Then* shall he iudge thy people in righteousnes, and thy power with equity.

3 The d mountaines and the hilles shall bring peace to the people by iustice.

4 He shall e iudge the poore of the people; he shall saue the children of the needy, and shall subdue the oppressor.

5 They shall f feare thee as long as the sunne and moone endureth, from generation to generation.

6 He shall come g downe like the raine vpon the mowen grasse, & as the showres that water the earth.

7 In his dayes shall the righteous florish, and abundance of peace *shalbe* so long as the moone endureth.

8 His dominion shalbe also from h sea to sea, and from the Riuer vnto the endes of the land,

9 They that dwell in the wildernes, shall kneele before him, and his enemies shall lacke the dust.

10 The Kings of i Tarshish & of the yles

a Composed by Dauid as touching the reigne of his sonne Salomon.

b Endue the King with the Spirite of wisedome & iustice, that he reigne not as doe the worldly tyrans.

c To wit, to his posteritie.

d Whē iustice reigneth, euen the places most barren shalbe enriched with thy blessings.

e He sheweth wherefore the sworde is committed to Kings: to wit, to defende the innocent, and suppresse the wicked.

f The people shall imbrace thy true religion, when thou giuest a King that releth according to thy worde.

g As this is true in all godly Kings: so is it chiefly verified in Christ, who with his heauenly dewe maketh his Church euer to florish.

h That is, from the red Sea to the sea called Syriacum, and from Euphrates forward: meaning, that Christes kingdome shoulde be large and vniuersall.

i Of Cilicia, and of all other countries beyonde the sea, which he meaneth by the yles.

shall

shall bring presents: the Kings [k] of Sheba and Seba shall bring gifts.
11 Yea, all kings shall worship him: all nations shall serue him.
12 For he shall deliuer the poore when he cryeth: the needie also, and him that hath no helper.
13 He shalbe merciful to the poore and needie, and shall preserue the soules of the poore.
14 He shal redeeme their soules from deceit and violence, and [l] deare shall their blood be in his sight.
15 Yea, he shall liue, and vnto him shall they giue of the [m] golde of Sheba: they shall also pray for him continually, and daily blesse him.
16 An handfull of corne shalbe [n] euen in the earth, euen in the toppe of the mountaines, and the [o] fruite thereof shall shake like the trees of Lebanon: and the citie shall florish out of the citie like the grasse of the earth.
17 His name shall be for euer: his name shall indure as long as the sunne: all nations shall blesse [q] him, & be blessed in him.
18 Blessed be the Lord God, even the God of Israel, which onely doeth [p] wonderous things.
19 And blessed be his glorious Name for euer: and let all the earth be filled with his glory. So be it, euen so be it.

HERE ENDE THE 9. prayers of Dauid, the sonne of Ishai.

k That is, of Arabia that rich country, whereof Sheba was a part bordering vpon Ethiopia.

l Though tyrants passe not to shed blood, yet this godly King shall preserue his subiectes from all kinde of wrong.

m God will both prosper his life, and also make the people most willing to obey him.

n Vnder such a King shalbe most great plentie, both of fruite, and also of the encrease of mankinde.

o They shall pray to God for his continuance, and know that God doeth prosper them for his sake.

p He confesseth that except God miraculously preserue his people, that neither the King nor the kingdome can continue.

q Concerning his sonne Salomon.

The Prophet teacheth by his example that neither the worldly prosperitie of the vngodly, 14. Nor yet the affliction of the good ought to discourage Gods children: but rather ought to moue vs to consider our Fathers prouidence, & to cause vs to reuerence Gods iudgements, 19 Forasmuch as the wicked vanish away, 24. And the godly enter into life euerlasting, 28. In hope whereof he resigneth himselfe into Gods handes.

¶ A Psalme *committed* to Asaph.

VEr. [a] God is good to Israel: *euen*, to the pure in heart.

2 As for mee, my feete were almost gone: my steps had well neere slipt.

3 For I freated at the foolish, *when* I sawe the prosperitie of the wicked.

4 For there are [b] no bands in their death, but they are lustie *and* strong.

5 They are not in trouble *as other* men, neither are they plagued with *other* men.

6 ¶ Therefore pride [c] as a chaine vnto them, *and* cruelte couereth them *as* a garment.

7 Their eyes stande out for fatnes: [e] they haue more then heart can wish.

8 They are licentious, and speake wickedly of *their* oppression: they talke presumptuously.

9 They [d] set their mouth against heauen, and their tongue walketh through the earth.

a As it were betweene hope and despaire hee braketh foorth into this affection, being assured that God woulde continue his fauour toward such as were godly in deede, and not hypocrites.

b The wicked in this life liue at pleasure, and are not drawen to death like prisoners: that is, by sickenes which is deaths messenger.

c They glorie in their pride, as some doe apparel. [e] *Ebr* in their chaines: and in cruelte, as some doe in *They passe the desires of the heart.* d They blasphemie God and feare not his power, and raile vpon men, because they esteeme them selues aboue all others.

10 Therefore his [e] people turne hither for waters of a full *cup* are wrung out to them.
11 And they [f] say, How doeth God know it? or is there knowledge in the most hight?
12 Loe, these are the wicked, yet prosper they alway, *and* increase in riches.
13 Certainely I haue cleansed mine heart in vaine, and washed mine handes in innocencie.
14 For daily haue I bene punished, and chastened *every* morning.
15 If I say, [g] I will iudge thus, beholde the generation of thy children: I haue trespassed.
16 Then thought I to knowe this, *but* it was too painefull for me,
17 Vntill I went into the [h] Sanctuarie of God: *then* vnderstoode I their ende.
18 Surely thou hast set them in slipperie places, *and* casteſt them downe into desolation.
19 Howe suddenly are they destroyed, perished *and* [i] horribly consumed,
20 As a dreame when one awaketh! O Lorde, when [k] thou arisest vs vp, thou shalt make their image despised.
21 Certainely mine heart was vexed, and I was pricked in my reines:
22 So foolish was I and ignorant: I was a [l] beast before thee.

e Not onely the reprobate, but also the people of God oftentimes fall backe, seeing the prosperous estate of the wicked, and are ouerwhelmed with sorrowes, thinking that God considereth not aright the state of the godly.
f Thus the flesh moueth euen the godly to dispute with God touching their poore estate and the prosperitie of the wicked.
g If I giue place to this wicked thought, I offend against thy promiſe, seeing thou dispoſest al thinges moſt wiſely, & preſerueſt thy children in their greateſt dangers.
h Vntill I entered into thy ſchoole and learned by thy worde and holy Spirite, that thou *ordeſt* all thinges moſt wiſely and iuſtly.
i By thy ſcareſull iudgement.
k When thou openeſt our eyes to conſider thy heauenly ſelicitie, we contemne all their vaine pompe.
l For the more that man goeth about by his owne reaſon to ſeeke out Gods iudgementes, the more doeth he declare himſelfe a beaſt.

23 Yet I was alway [m] with thee: thou hast holden *me* by my right hand.
24 Thou wilt guide me by thy counsell, & afterward receyue mee to glorie.
25 Whome haue I in [n] heauen *but thee*? and I haue desired none in the earth with thee.
26 My flesh fayleth and mine heart *also*: *but* God *is* the strength of mine heart, and my [o] portion for euer.
27 For lo, they that withdraw themselues from thee, shal perish: thou destroyest all them that [p] go a whoring from thee.
28 As for me, it is good for me [q] to draw neere to God: *therefore* I haue put my trust in the Lord God, that I may declare all thy workes.

m By fayth I was assured that thy prouidence did watch alwayes ouersme to preseruame.
n He sought neither helpe nor comfort of any saue of God onely.
o He teacheth vs to denie our selues, to haue God our whole sufficiencie, and onely contentment.
p That is, forsake thee to seeke others.
q Though all the worlde shrinke from God, yet he praiseth to trust in him, and to magnifie his worker.

PSAL. LXXIIII.

1 *The faithfull complaine of the destruction of the Church and true religion,* 2 *Vnder the name of Zion, and the Temple destroyed:* 11 *And trusting in the might and free mercies of God,* 20 *By his couenant,* 21 *They require helpe and succour for the glorie of Gods holy Name, for the saluation of his poore afflicted seruants,* 23 *And the confusion of his proude enemies.*

¶ *A Psalme* to giue instruction, *committed* to Asaph.

O God, [a] why hast thou put vs away for euer? *why is* thy wrath kindled against the sheepe of thy pasture?

a The Church of God being oppressed by the tyrannie either of the Babylonians, or of Antiochus, praieth to God by whose hand this yoke was layd vpon them for their sinnes.

2 Thinke vpon thy Congregation, *which* thou hast possessed of olde, *and* on the [b] rod of thine inheritance, *which* thou hast redeemed, *and* on this mount Sion, wherein thou hast dwelt.

3 Lift vp thy ‖ strokes, that thou mayest for euer destroy euery enemie that doth euill to the Sanctuarie.

4 Thine aduersaries roare in the middes of thy Congregation, *and* [c] set vp their banners for signes.

5 *He that* [d] *lifted* the axes vpon the thicke trees, was renoumed, as one, that brought a thing to perfection:

6 But now they breake downe the carued worke thereof with axes and hammers.

7 They haue cast thy Sanctuarie into the fire, *and rased it* to the ground, *and* haue defiled the dwelling place of thy Name.

8 They said in their [e] hearts, Let vs destroy them altogether: they haue burnt all the Synagogues of God in the land.

9 We see not our signes: there is not one Prophet more, nor any with vs that knoweth [f] how long.

10 O God, how long shall the aduersarie reproch *thee*? shall the enemy blaspheme thy Name for euer?

11 Why withdrawest thou thine hande, euen thy right hande? *drawe it* out of thy bosome, *and* [g] consume them.

12 Euen God *is* my King of olde, working saluation [h] in the middes of the earth.

b Which inheritance thou hast measured out for thy selfe as with a line or rod. ‖ *Or, frette.*

c They haue destroyed thy true religion, and spread their banners in signe of defiance.

d He commendeth the Temple for the costly matter, the excellent workemanship and beautie thereof, which notwithstanding the enemies did destroy.

e They encouraged one another to cruelte, that not only Gods people might be destroyed, but also his religion vtterly in all places suppressed.

f They lament that they haue no Prophet among them to shewe them how long their miseries should endure.

g They ioyce (heir deliuerance with Gods glorie and power, knowing that the punishment of the enemie should be their deliuerance.

h Meaning, in the sight of all the world.

13 Thou diddest deuide the sea by thy power: thou brakest the heades of the i dragons in the waters.
14 Thou brakest the head of k Liniathan in pieces, *and* gauest him to be l meate for the people in wildernes.
15 Thou brakest vp the fountaine and riuer: thou driedst vp mightie riuers.
16 The m day is thine, and the night is thine: thou hast prepared the light and the sunne.
17 Thou hast set all the borders of the earth: thou hast made sommer and winter.
18 Remember this, *that* the enemie hath reproched the Lord, & the foolish people hath blasphemed thy Name.
19 Giue not the soule of thy n turtle doue vnto the beast, *and* forget not the Congregation of the poore for euer.
20 Consider *thy* couenant: for the o darke places of the earth are full of the habitations of the cruell.
21 Oh let not the oppressed returne ashamed, *but* let the poore and needy praise thy Name.
22 Arise, O God: maintaine thine owne cause: remember thy dayly reproch by the foolish man.
23 Forget not the voyce of thine enemies: *for* the tumult of them, that rise agaynst thee, ‖ ascendeth continually.

i to wit, Pharaoh & his armie.
k Which was a great monster of the sea, or whale, meaning Pharaoh.
l His destruction did reioyse the as meate refresheth the body.
m Seeing that God by his prouidence gouerneth and dispeseth all things, he gatheth that he will take care chiefly for his children.
n He meaneth the Church of God, which is exposed as a prey to the wicked.
o That is, all places where thy word shineth not, there reigneth tyrannie and ambition.
p He sheweth that God cannot suffer his Church to be oppressed, but he loseth his owne right.
‖ Or, increaseth more and more.

PSAL. LXXV. Morning.

1 The faithfull do praise the Name of the Lord,
2 Which shall come to iudge at the time appointed. *3 When the wicked shall be put to confusion, and drinke of the cup of his wrath.*

10 *Their pride shalbe abased, andthe righteous shallbe exalted to honour.*

¶ To him that excelleth. [a] Destroy not. A Psalme *or* song *committed* to Asaph.

WE will praise thee, O God, we will praise *thee*, for thy Name is neere: *therefore* [b] they will declare thy wonderous workes.

2 [c] When I shall take a conuenient time, I will iudge righteously.

3 The earth and al the inhabitants thereof are dissolued: *but* I wil establish the pillars [d] of it. Selah.

4 I sayde vnto the foolish, Bee not so foolish, and to the wicked, Lift not vp the horne.

5 Lift not vp your [e] horne on high, neither speake with a stiffe necke.

6 For to come to preferrement *is* neither from the East, nor from the West, nor from the South.

7 But God *is* the Iudge: he maketh low, and he maketh hie.

8 For in the hand of the Lorde *is* a [f] cup, and the wine is red: it is full mixt, and he powreth out of the same: surely al the wicked of the earth shal wring out *and* drinke the dregges thereof.

9 But I wil declare for euer, & sing praises vnto the God of Iaakob.

10 All the hornes of the wicked also will I breake: *but* the hornes of the [g] righteous shalbe exalted.

a Reade Psal. 57.1.

b He declareth how the faythfull shall euer haue ful occasion to praise God, forasmuch as in their neede they shall feele his power at hand to helpe them.

c When I see my time (sayth God) to helpe your miseries, I will come and set all things in good order.

d Though all things bee brought to ruine, yet I can restore and preserue them.

e The prophet warneth the wicked, that they would not set themselues against Gods people, seeing that God at this time destroyeth them that rule wickedly.

f Gods wrath is compared to a cuppe of strong and delicate wine, wherewith the wicked are made so dronke, that by drinking till they come to the very dregges, they are vtterly destroyed.

g The godly shall better prosper by their innocent simplicitie, than the wicked shall by all their craft, and subtilitie.

1 This Psalme setteth forth the power of God and care for the defence of his people in Ierusalem, in the destruction of the armie of Sennacherib: 11 And exhorteth the faithfull to be thankefull for the same.

¶ To him that excelleth on Neginoth. A Psalme *or* song *committed* to Asaph.

1 God is [a] knowen in Iudah: his Name *is* great in Israel.

2 For in [b] Shalem is his Tabernacle, and his dwelling in Zion.

3 There brake he the arrowes of the bow, the shielde and the sworde and the battel. Selah.

4 Thou art more bright and puissant, then [c] the mountaines of pray.

5 The stout hearted are spoiled: they haue slept their sleepe, & all the men of strength haue not [d] found their handes.

6 At thy rebuke, O God of Iaakob, both the chariot and horse are cast a sleepe.

7 Thou *euen* thou art to be feared: & who shall stande in thy [e] sight, when thou art angry?

8 Thou didest cause *thy* iudgement to be heard from heauen: *therefore* the earth feared and was still,

9 When thou, O God, arose to iudgemēt, to helpe all the meeke of the earth. Selah.

10 Surely the [g] rage of man shall turne to thy prayse: the remnant of the rage shalt thou restraine.

a He declareth that Gods power is euidently seene in preserving his people and destroying his enemies.

b Which afterward was called Ierusalem.

c He compareth the kingdomes full of extortion and rapine to the mountaines that are full of raueniug beastes.

d God hath taken their spirits & strength from them, as though their handes were cut off.

e God with a looke is able to destroy all the power & activitie of the enemies, were they neuer so many or mightie. f To reuenge the wrongs done to thy Church. g For the ende shall shewe that the enemie was able to bring nothing to passe: also thou shalt bridle their rage, that they shall not compasse their purpose.

11 Vowe & performe vnto the Lord your God, all ye that be h round about him: let them bring presents vnto him that ought to be feared.
12 He shal i cut off the spirit of princes: he is terrible to the Kings of the earth.

h To wit, the Leuites that dwel about the Tabernacle, or the people, among whom he doth dwell. i The Ebrewe word signifieth, to vintage, or gather grapes: meaning that he shall make the counsels and enterprises of wicked tyrannes foolish and vaine.

PSAL. LXXVII.

1 The Prophet in the name of the Church rehearseth the greatnes of his afflictions, and his grieuous tentations, 6 Whereby he was mouen to this ende to consider his former consolation, 11 And the continued course of Gods workes in the preseruation of his seruantes, and so he confirmeth his faith against these tentations.

¶For the excellent *musician* * Ieduthun. A Psalme *committed* to Asaph.

MY a voyce *came* to God, when I cryed: my voyce *came* to God, and he heard me.
2 In the daye of my trouble I sought the Lord: ‖my sore ranne and ceased not in the night: my soule refused comfort.
3 I did thinke vpon God, and was b troubled: I prayed, and my spirit was ful of anguish. Selah.
4 Thou keepest mine eyes c waking: I was astonied and could not speake.
5 *Then* I considered the dayes of olde, *and* the yeres of ancient time.
6 I called to remembrance my d song in the night: I communed with mine owne heart,

2.Chro.16.41. psal.39. & 62.
a The Prophet teacheth vs by his example to flee vnto God for helpe in our necessities.
‖*Or, mine hand was stretched out.*
b He sheweth that we must patiently abide, although God deliver vs not out of our troubles as the first eye.
c Meaning, ye his sorrowes were as watchmen that kept his eyes from sleeping. d Of thankesgiuing, which I was accustomed to sing in my prosperitie.

heart, and my spirit searched diligently.
7 Will the Lorde absent him sesse for ever? and will he shewe no more fauour?
8 Is his f mercy cleane gone for euer? doeth his promes faile for euermore?
9 Hath God forgotten to bee merciful? hath hee shut vp his tender mercies in displeasure? Selah.
10 And I saide, This is my g death: *yet I remembred* the yeres of the right hand of the most High.
11 I remembred the workes of the Lord: certainely I remembred thy wonders of olde.
12 I did also meditate all thy workes, and did deuise of thine actes, *saying*,
13 Thy way, O GOD, is h in the Sanctuarie: who is so great a i God as *our* God?
14 Thou art the God that doest wonders: thou hast declared thy power among the people.
15 Thou hast redeemed thy people with *thine* arme, *euen* the sonnes of Iaakob and Ioseph. Selah.
16 The k waters sawe thee, O God: the waters sawe thee, & were afrayde: yea, the depths trembled.
17 The cloudes powred out water: the heauens gaue a l sound: yea, thine arrowes went abroad.
18 The voyce of thy thunder was rounde about: the lightnings lightned the world: the earth trembled and shooke.

e Both the causes why I was chastened, and when my sorrowes should haue an end.
f As if he should say, It is impossible: whereby he exhorteth himselfe to patience.
g Though I first doubted of my lyfe, yet considering that God had his yeeres, that is, change of times, and was accustomed also to lift vp them, whome hee hath beaten, I took heart again.
h That is, in heaven, vnto whom we must ascend by faith, if we will know the wayes of God.
i He condemneth all that worship any thing saue the only true God, whose glory appeareth through the world. k He declareth wherein the power of God was declared, wherein delivered the Israelites through the red Sea. l That is, thundred and lightened.

19 Thy way *is* in the Sea, and thy paths in the great waters, and thy footesteppes are not [m] knowen.

20 Thou didst lead thy people like sheepe by the hand of Moses and Aaron.

m For when thou haddest brought ouer thy people, the water returned to her course, and the enemies that thought to haue followed them, coulde not pass through, Exodus 14.28,29.

PSAL. LXXVIII. Euening.

1 He sheweth how God of his mercie chose the Church of the posteritie of Abraham, 8 Reprehending the stubburne rebellion of their fathers, that the children might not onely vnderstande, 11 That God of his free mercie made his couenant with their ancestors, 17 But also seeing them so malicious & peruerse, might be ashamed and returne wholy to God. In this Psalme the holy Ghost hath comprehended, as it were, the summe of all Gods benefites, to the intent the ignorant and grosse people might see in fewe wordes the effect of the whole histories of the Bible.

¶ *A Psalme* to giue [a] instruction *committed* to Asaph.

HEare my [b] doctrine, O my people: incline your eares vnto the wordes of my mouth.

2 I will open my mouth in a parable: I will declare high sentences of old.

3 Which we haue heard and knowen, & our [c] fathers haue tolde vs.

4 We will not hide them from their children, *but* to the generation to come we wil shew the praises of the Lord, his power also, and his wonderfull workes that he hath done:

a Read Psal. 32.

b The Prophet vnder the name of a teacher calleth the people his, & the doctrine his, as Paul calleth the Gospel his, whereof he was but the preacher, as Rom. 2.16. and 16.25.

c Which were the people of God.

5 Howe he establisheth a [d] testimonie in Iaakob, and ordeined a Lawe in Israel, which he commanded our fathers, that they should teach their children:
6 That the [e] posteritie might know it, and the children, which shoulde bee borne, should stande vp, and declare it to their children:
7 That they might [f] set their hope on God, and not forget the workes of God but kepte his commandemenes:
8 And not to be as theirs fathers, a disobedient and rebellious generation: a generation that set not their heart aright, and whose spirite was not faythfull vnto God.
9 The children of [h] Ephraim being armed and shooting with the bowe, turned backe in the day of battell.
10 They kepte not the couenant of God, but refused to walke in his Law,
11 And forgate his Acts, and his wonderfull workes that hee had shewed them.
12 He did marueilous things in the sight of their [i] fathers in the land of Egypt: *even* in the field of Zoan.
13 * He deuided the Sea, and ledde them through: he made also the waters to stand as an heape.
14 * In the day time also hee ledde them with a cloude, and all the night with a

d By the testimonie and Lawe he meaneth the Lawe written, which they were commanded to teach their children, Deut. 6.7.
e He sheweth wherein the children should bee like their fathers, that is, in maintaynyng Gods pure religion.
f He sheweth wherein the vse of this doctrine standeth: in faythe in the meditation of Gods benefites, and in obedience.
g Though these fathers were the seede of Abraham and the chosen people, yet he sheweth by their rebellion, prouocation, falshoode and hypocrisie, that the children ought not to followe their examples.
h By Ephraim hee meaneth also the rest of the tribes, because they were most inumber: whose punishment declareth that they were vnfaythfull to God; and by their multitude and authoritie had corrupt all others.
i He proueth that not onely the posteritie, but also their forefathers were wicked and rebellious to God. *Exod.* 14.21. *Exod.* 13.24.

light

light of fire.

15 *He claue the rocks in the wildernes, and gaue them drinke as of the great depths.

16 *Hee brought flouds also out of the stony rocke, so that he made the waters to descend like the riuers.

17 Yet they k sinned still agaynst him, and prouoked the Highest in the wildernesse,

18 And tempted God in their hearts in l requiring meate for their lust.

19 *They spake against God also, saying, Can GOD m prepare a table in the wildernes?

20 *Behold, he smote the rocke, that the water gushed out, and the streames ouerflowed: can he giue bread also? or prepare flesh for his people?

21 Therefore the Lord heard & was angrie, and the* fire was kindled in Iaakob, and also wrath came vpon Israel,

22 Because they beleeued not in God, and n trusted not in his helpe.

23 Yet he had commaunded the o clouds aboue, and had opened the doores of heauen,

24 And had rayned downe MANNA vpon them for to eate, and had giuen them of the wheate of heauen.

25 *Man did eat the bread of Angels: he sent them meate ynough.

*Exod. 17.6. Numb. 20.11. Psal. 105.41.

1. Cor. 10.4. Wisd. 11.4.

k Their wicked malice could be ouercome by no benefites, which were great and manie.

l Then to require more then is necessarie, and to separate Gods power from his will, is to tempt God.

Numb. 11.1.

m Thus when we giue place to sinne, we are moued to doubt of Gods power, except he will alwayes be readie to serue our lust.

Exod. 17.6. Numb. 20.11. Psal. 105.41. 1. Cor. 10.4.

Numb. 11.1.

n That is, in his Fatherly prouidence, whereby he careth for his, and prouideth sufficiently.

o So that they had that, which was necessarie and sufficient: but their lust made them to conceiue that which they knewe God had denyed them. John 6. 31. 2. Corinthians 9.

26 Hee caused the pEastwinde to passe in the heauen, and through his power hee brought in the Southwinde.
27 Hee rayned flesh also vpon them as dust, and feathered foule as the sande of the sea.
28 And hee made it fall in the middes of their campe, *euen* round about their habitations.
29 So they did eate and were well filled: for he gaue them their desire.
30 They were not turned from their qlust, *but* the meate *was* yet in their mouthes,
31 When the wrath of God came euen vpon them, and slew r the strongest of thé, and smote downe the chosen men in Israel.
32 For all this, they s sinned still, and beleeued not his Wonderous workes.
33 Therefore there dayes did he cõsume in vanitie, and their yeeres hastily.
34 And when he t slew them, they sought him, and they returned and sought God early.
35 And they remembred that God *was* their strength, and the most high God their redeemer.
36 But they flattered him with their mouth, & dissembled with him with their tongue.
37 For their u heart was not vpright with him: neither were they faithfull in his couenant.
38 Yet he being mercifull x forgaue *their*

p God vsed the meanes of the winde to teach them, that all elements were at his commandement, and that no distance of place could let his working.
q Such is the nature of concupiscence, that the more it hath, the more it lusteth.
r Though other were not spared, yet chiefly they suffered, which trusted in their strength against God.
s Thus sinne by continuance maketh men insensible, so that by no plagues they can be amended.
t Such was their hypocrisie, that they sought vnto God for feare of punishment, though in their heart they loued him not.
u Whatsoever cometh not from the pure fountaine of the heart, is hypocrisie.
x Because he would euer haue some remnant of a Church to praise his Name in earth, he suffered not their sinnes to ouercome his mercie.

iniquitie, and destroyed *them* not, but oftimes called backe his anger, and did not stirre vp all his wrath.

39 For hee remembred that they were flesh *onely*, a wind that passeth and commeth not againe.

40 Howe oft did they prouoke him in the wildernesse? *and* grieue him in the desert?

41 Yea, they [y] returned, & tempted God, and [z] limited the Holy one of Israel.

42 They [a] remembred not his hand, nor the day when he deliuered them from the enemie,

43 *Nor* him that set his sighes in Egypt, & his wonders in the field of Zoan,

44 And turned their riuers into blood, and their floods, that they couldc not drinke.

45 He sent [b] a swarme of flies among them, which deuoured them, and frogges, which destroyed them.

46 He [c] gaue also their fruites vnto the caterpiller, and their labour vnto the grasshopper.

47 He destroyed their vines with hayle, and their wilde figge trees with the haile stone.

48 Hee gaue their cattell also to the hayle, and their flockes to the thunderbolts.

49 He cast vpon them the fiercenesse of his anger, indignation and wrath, & vexation by the sending out of [d] euill Angels.

50 He made a way to his anger: he spared not their soule from death, *but* gaue their

y That is, they tempted him oft times.
z As they all doe that measure the power of God by their capacitie.
a The forgetfulnes of Gods benefites is the roote of rebellion and all vice.
b This worde signifieth a confused mixture of flies and venemous wormes. Some take it for all sorts of serpents: some for all wilde beasts.
c He repeateth not here all the miracles that God did in Egypt, but certaine which might be sufficient to conuince the people of malice and ingratitude.
d So called, either of the effect: that is, of punishing the wicked, or else because they were wicked spirits, whom God permitted to vexe men.

lse to the pestilence,
51 And smote all the first borne in Egypt, *even* the e beginning of *their* strength in the tabernacles of f Ham.
52 But he made his people to goe out like sheepe, and led them in the wildernes like a flocke.
53 Yea, he caryed them out safely, and they g feared not, and the Sea couered their enemies.
54 And he brought them vnto the borders of his h Sanctuarie: *even* to this Mountaine, *which* his right hand purchased.
55 * Hee cast out the heathen also before them; and caused them to fall to the lot of *his* inheritance, and made the tribes of Israel to dwell in their tabernacles.
56 Yet they tempted, and prouoked the most high God, and kept not his testimonies,
57 But turned backe and dealt i falsely like their fathers; they turned like a deceitfull bowe.
58 And they k prouoked him to anger with their high places, and moued him to wrath with their grauen images.
59 God heard *this* & was wroth, & greatly abhorred Israel,
60 So that he l forsooke the habitation of Shilo, *even* the Tabernacle where he dwelt among men,
61 And deliuered his m power into cap-

e The first borne are so called, as Gen. 49. 3.
f That is, Egypt: for it was called Mizraim, or Egypt of Mizraim, that was the sonne of Ham.
g That is, they had goe occasion to feare, for asmuch as God destroyed their enemies, and deliuered them safely.
h Meaning Canaan, which God had consecrate to himselfe, and appointed to his people. *Iosh. 11. & 12. & 13. &c.*
i Nothing more displeaseth God in the children, then when they continue in that wickednes, which their fathers had begun.
k By seruing ingratitude he forsooke the Philistines to take the Arke, which was the signe of his presence, from among them. m The Arke is called his power & beautie because thereby he defended his people, & beautifully appeared vnto them.

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62 And he gaue vp his people to ye sword, and was angrie with his inheritance.

63 The fire [n] deuoured their chosenmen, and their maides were not [o] praised.

64 Their Priests fell by the sword, & their [p] widowes lamented not.

65 But the Lord awaked as one out of sleepe, *and* as a strong man that after is swine eyeth out,

66 And smote his enemies in the hinder parte, *and* put them to a perpetuall shame.

67 Yet he refused the tabernacle of Ioseph, and chose not the tribe of Ephraim:

68 But chose the tribe of Iudah, & mount Zion which he loued.

69 And he [q] built his Sanctuarie as an high *palace*, like the earth, which he stablished for euer.

70 He chose Dauid also his seruaunt, and tooke him from the sheepefoldes.

71 Euen from behind the Ewes with young brought he him to feede his people in Iaakob, and his inheritance in Israel.

72 So [r] he fed them according to the simplicitie of his heart, and guided them by the discretion of his handes.

n They were suddenly destroyed, 1. Sam. 4. 10.

o They had no marriage songs, ye is, they were not married.

p Either they were slaine before, or taken prisoners of their enemies, and so were forbidden.

q Because they were drunken in their sinnes, they iudged Gods patience to be a slumbring as though he were drunken: therefore he answering their beastly iudgement, saieth, he will awake and take sudden vengeance.

r Shewing that he spared not altogether the Israelites, though he punished their enemies. ¶ By building the Temple and establishing the kingdome, he declareth that the signes of his fauour were among them. s He sheweth wherein a Kings charge standeth: to wit, to prouide faithfully for his people, to guide them by counsell, and to feed them by power.

PSAL. LXXIX. Morning.

The Israelites complaine to God for the great calamitie and oppression that they suffered by

Gods enemies, 8 And confesse their sinnes, flee to Gods mercies with full hope of deliverance, 10 Because their calamities were signed with the contempt of his Name, 13 For the which they promise to be thankefull.

¶ A Psalme *committed* to Asaph.

O God, the heathen are come into thine inheritance: thine holy Temple haue they defiled, *and* made Ierusalem heapes *of stones.*

2 The [b] dead bodies of thy seruants haue they giuen to be meate vnto foules of the heauen; *and* the flesh of thy Saintes vnto the beasties of the earth.

3 Their blood haue they shed like water round about Ierusalem, and there was none to [c] burie them.

4 We are a reproch to our [d] neighbours, *even* a scorne and derision vnto them that are round about vs.

5 Lord, how long wilt thou be angry, for euer? shall thy gelousie [e] burne like fire?

6 Powre out thy wrath vpon the heathē that haue not knowen thee, & vpon the kingdomes that haue not called vpon thy Name.

7 For they haue deuoured Iaakob, and made his dwelling place desolate.

8 Remember not against vs the *former* iniquities, *but* make haste *and* let thy tender mercies preuent vs: for we are in great miserie.

9 Helpe vs, O God of our [f] saluation, for the glorie *of* thy Name: *and* deliuer vs, and purge away our sinnes for thine Name *sake.*

10 Wherefore shall the heathen say, Where is their God? let the vengeance of the bloud of thy seruants which is shed, be knowen among the heathen in our sight.

11 Let the groaning of the prisoner come before thee: according to the greatnesse of thy power preserue thou those that are appointed to death.

12 And render vnto our neighbours seuenfold into their bosome their reproch, wherewith they haue reproched thee, O Lord.

13 So we thy people and the sheepe of thy pasture, will giue thee thanks for euer: we will shew forth thy praise from generation to generation.

a The people cry vnto God against the barbarous tyranny of the Babylonians, who spoyled Gods inheritance, polluted his Temple, destroyed his religion and murthered his people.

b The Prophet shewes to what extremitie God suffered sometimes his Church to fall, to exercise their faith before he set to his hande to deliuer them.

c Their friends and kinsfolkes durst not burie them for feare of the enemies.

d Whereof sorts were Abimelech, that were ouerrated, and others were open enemies to thy people.

e Thinke on vs!

f And stay not till we haue none other Saueour, neither can we help our selues, and so by our saluation thy Name shall be praised, therefore, O Lord, helpe vs.

the glory of thy Name, and deliuer vs, and be merciſfull vnto our ſinnes for thy names ſake.

10 Wherefore ſhoulde the heathen ſay, Where is their God? let him be knowen among the heathen in our ſight by the vengeance of the blood of thy ſeruants that is ſhed.

11 Let the ſighing of the [i] priſoners come before thee: according to thy mighte arme preſerue [k] the children of death,

12 And render to our neighbours ſeuen folde into their boſome their reproche, wherewith they haue reproched thee, O Lorde.

13 So thy people, and ſheepe of thy paſture ſhall praiſe thee for euer; and fro generation to generation [l] we will ſet foorth thy praiſe.

PSAL. LXXX.

1 *A lamentable prayer to God to helpe the miſeries of his Church, 8 Deſiring him to conſider their firſt eſtate, when his fauour ſhined towards them, to the intent that he maghe finiſh that worke which he had begunne.*

¶ To him that excelleth on Shoſhannim Eduth. A Pſalme *committed* to Aſaph.

HEare, [a] O thou ſhepherd of Iſrael, thou that leadeſt Ioſeph like ſheepe: ſhewe *thy* brightneſſe, thou that ſitteſt betweene the [b] Cherubims.

2 Before Ephraim and Beniamin and Manaſſeh ſtirre vp thy ſtrength, and come to helpe vs.

3 [c] Turne vs againe, O God, & cauſe thy face

i Who though In reſpect of God they were iuſtly puniſhed for their ſinnes, yet in conſideration of their cauſe, were vniuſtly murthered.

k Which were captiues among their enemies, & could looke for nothing but death.

l We ought to deſire no benefite of God, but on this condition to praiſe his name.

Iudg. 2. 18.

a This Pſalme was made as a prayer for to deſire God to be merciſfull to the ten tribes.

b: Mope their hearts that they may returne to worſhippe God aright: that is, in the place where thou haſt appointed.

c Ioyne thy whole people and all thy tribes together againe.

face to shine that we may be saued.
4 O Lord God of hostes, how long wilt
thou be d angrie against the prayer of thy
people?
5 Thou hast fed them with the bread of
teares, and giuen them teares to drinke
with great measure.
6 Thou hast made vs a e strife vnto our
neighbours, and our enemies laugh *at vs*
among themselues.
7 f Turne vs againe, O God of hostes:
cause thy face to shine, and we shall be
saued.
8 Thou hast brought a g vine out of Egypt: thou hast cast out y heathen, & planted it.
9 Thou madest roume for it, and didest
cause it to take roote, & it filled the lande.
10 The mountaines were couered with
the shadowe of it, and the boughes thereof *were like* the " goodly cedets.
11 She stretched out her branches vnto y
Sea, and her boughes vnto the h Riuer.
12 Why hast thou *then* broke downe her
hedges, so that all they, which passe by the
way, haue plucked her?
13 The wilde boore out of the wood hath
destroyed it, & the wilde beasts of the field
haue eaten it vp.
14 Returne we beseeche thee, O God of
hosts: looke downe * from heauen and behold and visite this vine,
15 And the vineyard, that thy right hand
hath planted, & the yong vine, *which* thou

d The faithfull feare Gods anger, when they perceiue that their prayers are not forthwith heard.
e Our neyghbours haue continall strife & war against vs.
f Because that repentance only commeth of God, they most instantly & oftimes call to God for it as a meane, whereby they shall be saued.
g Seeing that of thy mercie thou hast made vs a most deare possession to thee, and we through our sinnes are made open for wilde beasts to deuour vs, declare against thy loue, and finish the worke that thou hast begun.
* *Heb. Cedars of God.*
h. To wit, Euphrates.
i That is, a well
k They gaue vse place to tentation, knowing that albeit there were no helpe in earth, yet God was able to succour them from heauen.

1 So that no power can resist against it, and which as a young hand thou raiest up against as out of burne ashes.
m Only when thou art angry, and not with the sword of the enemie.
n That is, upon this ripe, or people, whom thou hast planted w thy right hand, that they should be God, but such as are raised by the holy Spirite.

madest strong for thy selfe:
16 It is burnt with fire and cut downe: o they perish at the rebuke of thy countenance.
17 Let thine hande be upon the man of thy right hand, and upon the sonne of man whom thou madest strong for thine owne selfe.
18 So will not wee goe backe from thee: o reuiue thou vs, and we shall call vpon thy Name.
19 Turne vs again, O Lorde God of hostes: cause thy face to shine, and we shal be saued.

be as one man or one body. o For ever we call vpon God, but such as are raysed vp, as it were, from death to life, and regene rate by the holy Spirite.

PSALL LXXXI.

1 An exhortation to praise God both in heart & voyce for his benefites. 8 And to worship him onely. 11 God condemneth their vnrecouerable. 12 And sheweth what great benefites they haue lost through their owne malice.

¶ To him that excelleth vpon a Gittith. *A Psalme conuerted to Asaph.*

1 SIng a iovfully vnto God our strength: sing loude vnto the God of Iaakob.
2 Take the songe & bring forth the tymbrel, the pleasant harpe with the viole.
3 Blow the trumpet in the b new moone, *even* in the time appoynted, *as* our feast daye.
4 For this is a statute for Israel, c a Law of the God of Iaakob.
5 He set this in d Ioseph for a testimony,

a An instrument of musike brought from Geth.
b It seemeth y this Psalme was appoynted for solemne feasts & assemblies of y people, to whome for a time these ceremonies were ordeined, but now vnder the Gospel are abolished.
c Vnder this feast he comprehendeth all other solemne Iewes.
d That is, in Israel: for Iosephs familie was counted y chief before that Iudah was preferred.

when

when hee came out of the lande of Egypt, where I heard a language, that I vnderstoode not.
6 I haue withdrawen his shoulder from the burden; *and* his handes haue left the pots.
7 Thou calledst in affliction and I delivered thee, *and* g answered thee in the secrete of the thunder: I proued thee at the waters of ‖ Meribah. Selah.
8 h Heare, O my people, and I will protest vnto thee: O Israel, if thou wilt hearke vnto me,
9 i Let there bee no strange god in thee, neither worship thou any strange god.
10 *For* I am the Lorde thy God, which brought thee out of the land of Egypt: k open thy mouth wide, and I will fill it.
11 But my people would not heare my voyce, and Israel would none of me.
12 So I gaue them vp vnto the hardnesse of their heart, *and* they haue walked in their owne counsels.
13 l Oh that my people had harkened vnto mee, *and* Israel had walked in my wayes,
14 I woulde soone haue humbled their enemies, and turned mine handes against their aduersaries.
15 The haters of ¶ Lord should haue bin subject vnto him, and their time m should haue endured for euer.

a God speaketh in the person of the people, because he was their leader.
b If they were vnreuerable to giue sufficient thanks to God for this deliuerance from corporall bondage, howe much more are we indetted to him for our spirituall deliuerance from the tyrannie of Satan and sin?
c By a strange and wonderfull fashion.
‖ Or, contention, Exod. 17. 7.
h He commeneth all assemblies, where the people are doe attentiue eares to heare Gods voyce, and to giue obedience to the same.
i God prouide to their idolatrie, because they opened not their mouthes to reuerence God: he desires in such abundance as he powreth out.
k God by his word fill them all, but his secrete election appointeth who shall heare with fruite.
l If their sinnes had not letted.
m If ¶ Israelites had not broken covenant with God, he woulde haue giuen them victory against their enemies.

16 And God would haue fed thē with the
a fat of wheate, and with honie out of the
rocke would I haue sufficed them.

PSALL LXXXI. Euening.

1 The Prophet declaring God to be present among the Judges and Magistrates, 2 Reproueth their partialitie, 3 And exhorteth them to doe iustice. 5 But seeing none amendement, 8 He desireth God to vndertake the matter and execute iustice himselfe.

¶ A Psalme ministred to Asaph.

GOd standeth in the assembly of gods:
he iudgeth among gods.
2 How long will ye iudge vniustly,
and accept the persons of the b wicked?
Selah.
3 Doe right to the poore and fatherles:
doe iustice to the poore and needie.
4 Deliver the poore and c needie: saue
them from the hand of the wicked.
5 They know not and vnderstande no-
thing: they walke in darknesse, *albeit* all
the d foundations of the earth be moued.
6 I haue said, Ye are gods, and ye all are
children e of the most High.
7 But ye shall die as a man, and ye prin-
ces, shall fall like others.
8 O God, arise, *therefore* iudge thou the
earth: for thou shalt inherite f all nations.

a That is, with most fine wheat, and abundance of honie.

b The Prophet sheweth that if princes and Iudges doe not their duetie, God, whose authoritie is abuse them, will take vengeance on them.

c For the meek and murderers finde fauour in iudgement, when the cause of the godly is not be heard.

d Not only when they cry for helpe, but when their cause requireth ayde and support.

e That is, all things are out of order either by their sinnes, or carelesse negligence.

e Nobilitie of honour shall excuse you, but you shall be subiect to Gods iudgement, and render account as well as other men.

f Therefore no tyrant shall plaine thy right and authoritie from thee.

PSALL LXXXIII.

1 The people of Israel pray onto the Lord to deliver them from their enemies, both at home and farre off, which imagined nothing but their destruction,

struction, 9 And they desire that all such wicked people may, according as God was accustomed, be stricken with the stormie tempest of Gods wrath, 18 That they may know that the Lord is most high vpon the earth.

¶ A song, or Psalme committed to Asaph.

KEepe [a] not thou silence, O God: be not still, and cease not, O God.
2 For lo, thine [b] enemies make a tumult: & they that hate thee, haue lifted vp § head.
3 They haue taken craftie counsell against thy people, and haue consulted against thy [c] secret ones.
4 They haue said, Come and let vs [d] cut the off from being a nation, & let § name of Israel be no more in remembrance.
5 For they haue consulted together [e] in heart, and haue made a league [f] against thee:
6 The tabernacles of Edom, & the Ishmaelites, Moab and the Agarims:
7 Gebal and Ammon, and Amaléch, the Philistims with the inhabitants of ‖ Tyrus.
8 Assiur also is ioyned [g] with them: they haue bene an arme to § children [h] of Lot. Selah.
9 Do thou to them as vnto the [h] Midianites: as to Sisera and as to Iabin at the riuer of Kishon.
10 They perished at En-dor, and were [i] dung for the earth.
11 Make the, euen their princes like [k] Oreb

a This Psalme seemeth to haue bene composed, as a forme of prayer against the dangers that the Church was in, in the dayes of Iosaphat.
b He calleth them Gods enemies, which are enemies to his Church.
c The elect of God are his secret ones: for he hideth them in the secret of his tabernacle, and preseruetb them from all dangers.
d They were not content to take the Church as prisoner, but sought vtterly to destroy it.
e By all secret meanes.
f They thought to haue subuerted thy counsell, wherein the perpetuitie of the Church was established. ‖ Or, Zor.
g The wickedness of the Ammonites and Moabites is described, in that they prouoked these other nations to fight against the Israelites their brethren.
h By these examples, they were confirmed that God would not suffer his people to be vtterly destroyed, Iudg. 7.21. & 4.19.
i Troden vnder foote as mire.
k Iudg. 7.25. and 8.21.

and like Zeeb: yea, all their princes like Zebah and like Zalmuna.
12 Which haue saide, Let vs take for our possession the k habitations of God.
13 O my God, make them like vnto a l wheele, and as the stubble before the winde.
14 As the fire burneth ‡ forest, and as the flame setteth the mountaines on fire:
15 So persecute them with thy tempest, and make them afraid with thy storme.
16 Fill their faces with shame, that they may m seeke thy Name, O Lord.
17 Let them be confounded & troubled for euer: yea, let them be put to shame & perish.
18 That they may n know ‡ thou, which art called Iehouah, art alone, euen the most High ouer all the earth.

k That is, Iudea: for where his Church is, there dwelleth he among thē.
l Because the reprobate ‡ could by no meanes be amended, he prayeth, ‡ they may vtterly be destroyed, hauiſable & led with a winde.
m That is, be compelled by thy plagues to confesse thy power.
n Though they beleeue not, yet they may proue by experience, that it is in vaine to resist against thy counsell in establishing thy Church.

PSAL. LXXXIIII.

1 David driuen forth of his country, 2 Desireth most ardently to come again to the Tabernacle of the Lord and the assemblie of the Saints to praise God. 4 Pronouncing them blessed that may so do. 6 Then he praiseth the courage of the people, that passe through the wilderness to assemble themselues in Zion. 10 Finally with praise of this matter and confidence of Gods goodnesse he endeth the Psalme.

¶ To him that excelleth vpon Gittith. A Psalme *committed* to the sonnes of Korah.

O a Lord of hostes, howe amiable *are* thy Tabernacles!

a David complaineth that he cannot haue access to the Church of God, to make profession of his faith and to profite in religion.

2 My soule longeth, yea, & fainteth for the [b] courts of the Lord: *for* mine heart & my flesh reioyce in the liuing God.
3 Yea, the sparrowe hath found *her* an house, and the swallowe a nest for her, where she may lay her yong: *even* by thine [c] altars, O Lord of hostes, my King *and* my God.
4 Blessed *are* they that dwell in thine house: they will euer praise thee. Selah.
5 Blessed *is* the man, whose [d] strength *is* in thee, *and* in whose heart *are thy wayes.*
6 They going through the vale of [e] Baca, make welles therein: the raine also couereth the pooles.
7 They go from [f] strength to strength, *till euery one* appeare before God in Zion.
8 O Lord God of hostes, heare my prayer: hearken, O God of Iaakob. Selah.
9 Beholde, O God, our shield, and looke vpon the face of thine [g] Anointed.
10 For [h] a day in thy courts is better then a thousand *other where*: I had rather be a doore keeper in the house of my God, [i] then to dwel in the Tabernacles of wicked[ness].
11 For [y] Lord God is the sunne & shield *vnto vs*: the Lord will giue grace & glory, and no good thing will he withhold from them that walke vprightly.
12 O Lorde of hostes, blessed *is* the man that trusteth in thee.

b For none but y priests could enter into the Sanctuarie, and the rest of the people into the courtes.
c So that the poore birdes haue more libertie then I.
d Who trusteth nothing in his self, but in thee onely, and leaneth of thee to rule his life.
e That is, of mulberry trees, which was a barren place: so y they which passed through must digge pits for water: signifying that no lets can hinder them that are willfully bent to come to Christes Church, & neither yet that God will euer faile them.
f They are euer wexing, but increase in strength and courage til they come to Gods house. g That is, for Christs sake, whose figure I represent. h He would wish to liue but one day rather in Gods Church, then a thousand among the worldlings. i But will from time to time increase his blessings towardes his more and more.

PSAL. LXXXV.

1 *Because God withdrawetha his rods from his*

Church after their returne from Babylon, first they put him in minde of their deliuerance, to the intent that he should not leaue the worke of his grace vnperfit. 5 Next they complaine of their long afflictions: 8 And thirdly they reioyce in hope of felicitie promised. 9 For their deliuerance was a figure of Christs kingdome, vnder the which should be perfite felicitie.

¶ To him that excelleth. A Psalme *committed* to the sonnes of Korah.

LOrde, thou hast bene [a] fauourable vnto thy land: thou hast brought againe the captiuitie of Iaakob.

2 Thou hast forginen the iniquitie of thy people, & [b] couered al their sinnes. Selah.

3 Thou hast withdrawen al thine anger, and hast turned backe from the [c] fiercenesse of thy wrath.

4 Turne vs, O God of our saluation, and release thine anger towardes vs.

5 Wilt thou be angrie with vs [d] for euer? *and* wilt thou prolong thy wrath from one generation to another?

6 Wilt thou not turne againe & quicken vs, that thy people may reioyce in thee?

7 Shewe vs thy mercie, O Lorde, and graunt vs thy [e] saluation.

8 I will hearken what the Lord God wil say: for he will speake [f] peace vnto his people, and to his Saintes, that they turne not againe to folie.

9 Surely his saluation is neere to them [g]

a They confesse that Gods free mercie was the cause of their deliuerance, because he loued the land which he had chosen.

b Thou hast buried them that they shall not come into iudgement.

c Not onely in withdrawing thy rod, but in forgiuing our sinnes, & in touching our heartes to confesse them.

d As in times past they had felt Gods mercies: so now being oppressed by the long continuance of euils, they pray vnto God, that according to his nature he would be merciful vnto them.

e He confesseth that our saluation commeth onely of Gods mercy.

f He will send all prosperitie to his Church, when he hath sufficiently corrected them. Also by his punishments the faithfull shall learne to be ware that they returne not to like offences.

feare him, ᵍ glory may dwell in our Lande.
10 Mercy and truth shall meete: righteousnes and peace shall kisse one another.
11 Truth shall bud out of the earth, and righteousnes shal looke downe fro heauen.
12 Yea, the Lord shall giue good things, and our land shall giue her increase.
13 ʰ Righteousnes shall goe before him, and shall set her steppes in the way.

PSALL. LXXXVI. Morning.

Dauid sore afflicted and forsaken of all, prayeth earnestly for deliuerance: sometimes rehearsing his mysteries, ᵃ Sometimes the mercies receiued, ᵇ Desiring also to be instructed of the Lorde, ᶜ that he may feare him and glorifie his Name. 14 Hee complayneth also of his aduersaries, and requireth to be deliuered from them.

¶ A prayer of Dauid.

1 INcline thine eare, O Lorde, *and* heare me: for I am poore and needie.
2 Preserue thou my soule, for I am ᵇ merciful: my God, saue thou thy seruant, that trusteth in thee.
3 Bee mercifull vnto me, O Lorde: for I ᶜ cry vpon thee continually.
4 Reioyce the soule of thy seruant: for vnto thee, O Lord, do I lift vp my soule.
5 For thou, Lorde, art good and ᵈ merciful, and of great kindnes vnto all thē, that call vpon thee.
6 Giue eare, Lorde, vnto my prayer, and ᵉ hearken to the voyce of my supplication.

ᵍ Though for a time God thus exercise them with his rods, yet vnder the kingdome of Christ they shoulde haue peace and ioy.
ʰ Iustice shall then florish and haue free course and passage in euery place.

ᵃ Dauid persecuted of Saul, thus praied, leauing the same to the Church as a monument, howe to strike redresse against their miseries.
ᵇ I am not enemie to thē, but pity thē, though they be cruell towardme.
ᶜ Which was a sure token that he beleeued ye God would deliuer him.
ᵈ He doeth confesse that God is good to all, but onely merciful to poore sinners.
ᵉ By crying and calling continually, he sheweth howe we may not be weary, though God graunt not straywhing request, but that we must earnestly, and often call vpon him.

7 In the day of my trouble I will call vpon thee: for thou hearest me.
8 Among g gods there is none like thee, O Lord, and there is f none that can do like thy workes.
9 All nations, whom thou hast made, shall come and g worship before thee, O Lorde, and shall glorifie thy Name.
10 For thou art great and doest wonderous things: thou art God alone.
11 h Teach me thy way, O Lord, & I will walke in thy truth: knit mine heart vnto thee, that I may feare thy Name.
12 I wil praise thee, O Lord my God, with all mine heart: yea, I will glorify thy name for euer.
13 For great is thy mercy toward me, and thou hast deliuered my soule from i the lowest graue.
14 O God, the proud are risen against me, and the assemblies of violent men haue k sought my soule, & haue not set thee before them.
15 But thou, O Lord, art a pitiful God and merciful, slow to anger and great in kindnesse and truth.
16 Turne vnto mee, & haue mercie vpon me: giue thy strength vnto thy seruant, & saue the l sonne of thine handmaide.
17 Shew a token of thy goodnes toward me, that they which hate me, may see it, & bee ashamed, because thou, O Lorde, hast holpen me and comforted me.

f He condemneth all idoles, forasmuch as they can do no workes to declare that they are gods.
g This prouoketh Dauid prayed in the Name of Christ the Messias, of whose kingdome he doeth here prophecie.
h He confesseth himselfe ignorant till God hath taught him, and his heart variable and separat fro God, till God ioyne it to him and confirme it in his obedience.
i That is, from most present danger of death out of which none, but only the mightie hande of God, could deliuer him.
k He sheweth that there can be no modesty, where no equity, where prouidence reigne, and that the lacke of Gods feare is a priuiledge to all vice and crueltie.
l He boasteth not of his owne vertues, but confesseth that God of his free goodnesse hath ouercome his enemies, & to ease of his owne household.

1 *The holy Ghost promiseth that the condition of the Church, which was in misery after the captivitie of Babylon, should be restored to great excellencie.* 3 *So that there should be nothing more comfortable, than to be numbered among the members thereof.*

¶ A Psalme *or* song *conuinated* to the sonnes of Korah.

God *layed* his a foundations among the holy mountaines.

2 The Lord loueth the gates of Zion aboue all the habitations of Iaakob.

3 b Glorious things are spoken of thee, O citie of God. Selah.

4 I will make mention of c Rahab and Babel among them that know me: behold Palestina & Tyrus with Ethiopia, d There is he borne.

5 And of Zion it shalbe said, e Man and man are borne in her: and hee, *even* the most High shall stablish her.

6 The f Lorde shall count, when he f writeth the people, Hee was borne there. Selah.

7 As well the singers as the plaiers on instruments *shall say*, g *All my springes are in thee.*

a God did chose that place among the hills to establish Ierusalem and his Temple.

b Though the glorious estate doe not yet appeare, yet wait with patience, and God will accomplish his promise.

c That is, Egypt and these other countries shall come to the knowledge of God.

d It shalbe said of him, that is regenerate and come to the Church, but he is none, that was borne in the Church.

e Out of all nations they shall come into the Church, and be counted as citizens.

f When he calleth by his word them into the Church, whome he hath elected and written in his booke.

g The Prophet setteth his whole affections and confidence in the Church.

PSALM. LXXXVIII.

1 *A grieuous complaint of the faithful, sore afflicted by sickness, persecutions & aduersity,* 7 *Being as it were left of God without any consolation.* 13 *Yet hee calleth on God by faith and striueth against disperation,* 18 *Complaining him*

himselfe to be forsaken of all earthly helpe.

¶ A song or Psalme of Heman the Ezrahite to giue instruction, committed to the sonnes of Korah for him that excelleth vpon Maleth Leannoth.

1 O Lord God of my saluation, I cry day & night before thee.
2 Let my prayer enter into thy presence: incline thine eare vnto my cry.
3 For my soule is filled with euils, & my life drawethneere to the graue.
4 I am counted among them that go downe vnto the pit, and am as a man without strength:
5 Free among the dead, like the slayne lying in the graue, whom thou remembrest no more, & they are cut off from thine hande.
6 Thou hast layed mee in the lowest pit, in darknesse, and in the deepe.
7 Thine indignation lieth vpon me, & thou hast vexed me with all thy waues. Selah.
8 Thou hast put away mine acquaintance farre from me, & made me to be abhorred of them: I am shut vp, & cannot get forth.
9 Mine eye is sorowfull through mine affliction: Lorde, I call daylie vpon thee: I stretch out mine handes vnto thee.
10 Wilt thou shewe a miracle to the dead? or shal the dead rise & praise thee? Selah.
11 Shal thy louing kindnes be declared in the graue? or thy faithfulnes in destruction?

12 Shall

2. King. 4. 31. Psalm. 53.

a That is, to humble. It was the beginning of a song, by the tune whereof this Psalme was sung.

b Though many cry in their sorowes, yet they cry not earnestly to God for remedie as he did: whom he confessed to be the author of his saluation.

c For he that is dead, is free from all care and business of this life: & thus he sayeth, because he was vnprofitable for all matters concerning mans life, and as it were cut off from this world.

d That is, from thy prouidence and care, which is meant according to the iudgement of the flesh.

e The stormes of thy wrath haue ouerwhelmed me.

f He attributeth the losse and displeasure of his friendes, to Gods prouidence, whereby he partly punisheth and partly trieth his.

g I see none end of my sorowes.

h Mine eyes and face declare my sorowes.

i Hee sheweth that the time is more conuenient for God to helpe, when men call vnto him in their dangers, then to tarie till they be dead and then raise them vp againe.

12 Shall thy wonderous works be knowen in the darke? and thy righteousnesse in the land [k] of obliuion?
13 But vnto thee haue I cryed, O Lord, & early shall my prayer come before thee.
14 Lord, why doest thou reiect my soule, *and* hidest thy face from me?
15 I am afflicted & at the point of death: from *my* youth I suffer thy terrours, doubting *of my life*.
16 Thine indignations goe ouer me, and thy feare hath cut me off.
17 They came round about me daily like water, *and* compassed me together.
18 My louers and friendes hast thou put away from me, *and* mine acquaintance [l] hid them selues.

PSALL LXXXIX. Euening.

1 *With many wondes doeth the Prophet praise the goodnes of God,* 23 *For his testament & couenant, that he had made betweene him and his elect by Iesus Christ the sonne of Dauid:* 38 *Then doeth he complaine of the great ruine, and desolation of the kingdome of Dauid, so that to the outward appearance the promes was broken.* 46 *Finally he prayeth to be deliuered from his afflictions, making mention of the shortnesse of mans life, and confirming him selfe by Gods promises.*

¶ *A Psalme* to giue instruction, of Ethan the Ezrahite.

I Will [a] sing the mercies of the Lorde for euer: with my mouth will I declare thy trueth from generation to generation.

k That is, in the grave, where onelly the body lieth without affecte and remembrance.

l I am euer in great dangers, and sorowes, as though my life should vtterly be cut off euery moment.

[l] *Or, were in darknesse.*

a Though the horrible confusion of things might cause them to despaire of Gods fauoure: yet the manifolde examples of his mercies cause them to trust in God, though to mans iudgement they saw no occasion.

b As he that sorely beleeued in heart.

c A scholer in simple heauen is not subiect to any alteration and change: so shall the truth of thy promes be vnchangeable.

d The Prophet sheweth what was the promes of God, whereon he grounded his faith.

e The Angels shall praise thy power and faithfulnesse in deliuering thy Church.

f That is, in the heauens.

g Meaning, the Angels.

h If the Angels tremble before Gods maiestie and infinite iustice, what earthly creature by oppressing ỳ Church, dare set him selfe against God?

i For as he deliuered the Church by the red Sea, and by destroying Rahab, that is, the Egyptians: so will he effsoones deliuer it when the dangers be great. k Tabor is a mountaine Westward from Ierusalem, and Hermon Eastward: so the Prophet signifieth that all partes and places of the world shall obey Gods power for the deliuerance of his Church.

2 For I b said, Mercie shalbe set vp forever: thy truth shalt thou c stablish in the very heauens.

3 d I haue made a couenãt with my chosen: I haue sworne to David my seruant.

4 Thy seede will I stablish for euer, and set vp thy throne from generation to generation. Selah.

5 O Lord, euen the e heauens shal praise thy wonderous worke: yea, thy truth in the f Congregation of the Saintes.

6 For who is equall to the Lorde in the heauen? *and who* is like the Lorde among the g sonnes of the gods?

7 God is very terrible in the assembly of the h Saints, and to be reuerenced above all, *that are* about him.

8 O Lord God of hostes, who is like vnto thee, *which* art a mightie Lorde, and thy truth i about thee?

9 i Thou ruleſt the raging of the Sea: when the waues thereof arise, thou stillest them.

10 Thou hast beaten downe Rahab as a man slaine: thou hast scattered thine enemies with thy mightie arme.

11 The heauens are thine, the earth also is thine: thou hast laid the fundation of the worlde, and all that therein is.

12 Thou hast created the North and the South: k Tabor and Hermon shall reioyce in thy Name.

13 Thou

13 Thou hast a mightie arme: strong is
mine hand, and high is thy right hand.
14 Righteousnes and equitie are the sta-
blishment of thy throne: mercie & trueth
goe before thy face.
15 Blessed is the people, that can reioyce
in thee: they shall walke in the light of thy
countenance, O Lord.
16 They shall reioyce continualle in thy
Name, and in thy righteousnes shal they
exalt themselues.
17 For thou art the glory of their strēgth,
& by thy fauour our horns shalbe exalted.
18 For our shield appertaineth to the Lord,
and our King to the holy one of Israel.
19 Thou spakest then in a vision vnto
thine Holy one, and saidest, I haue layd
helpe vpon one that is mightie: I haue
exalted one chosen out of the people.
20 I haue found David my seruant: with
mine holy oyle haue I annointed him.
21 Therfore mine hand shalbe established
with him, & mine arme shal strēgthē him.
22 The enemie shall not oppresse him,
neither shall the wicked hurt him.
23 But I will destroye his foes before his
face, and plague them that hate him.
24 My trueth also and my mercie shall be
with him, and in my Name shal his horne
be exalted.
25 I will set his hand also in the sea, and
his right hand in the floods.

l For hereby he iudgeth the worlde and showeth himselfe a merciful Father & faithfull protector vnto his.
m Feeling in their consciēce that God is their Father.
n They shall be preserued by thy Fatherly providence.
o In that they are preserued and conserued, they ought to give the praise and glory only to thee.
p In that that our King hath power to defend vs, it is the gift of God.
q To Samuel and to others, to assure that David was thy chosen one.
r Whome I haue both chosen & giuē him strēgth to execute his office.
s Though there shalbe euermore enemies against Gods kingdom, yet he promiseth to ouercome them.
t I will mercifully performe my promises to him, notwithstanding his infirmities & offences.
u His power, glory and estate.
x He shall enioy the kingdome alone.

26 He shal crie vnto me, Thou art my Father, my God & the rocke of my saluation.
27 Also I will make him my first borne, higher then the Kinges of the earth.
28 My mercy will I keepe for him for euermore, & my couenant shall stand fast with him.
29 His seed also wil I make to endure for euer, & his throne as the dayes of heauen.
30 *But* if his children forsake my Law, and walke not in my iudgementes:
31 * If they breake my statutes, & keepe not my commaundementes:
32 Then wil I visit their transgression with the rod, and their iniquitie with strokes.
33 Yet my louing kindnes wil I not take from him, neither will I falsifie my truth.
34 My couenant wil I not breake, nor alter the thing that is gone out of my lippes.
35 I haue sworne once by mine holynes, that I will not faile Dauid, *saying*,
36 His seede shall endure for euer, & his throne *shall be* as the sunne before me.
37 Hee shall be established for euermore as the moone, and *as* a faithfull witnes in the heauen. Selah.
38 But thou hast reiected & abhorred, thou hast bene angry with thine anointed.
39 Thou hast broken the couenant of thy seruant, *and* profaned his crowne, *casting it*

y His excellent dignitie shall appear here in that he shall be named sonne of God and the first borne, wherein he is a figure of Christ. z Though for sinne of the people the state of this kingdome decaied: yet God reserued still a roote, till he had accomplisht dat his promes in Christ. 2. Sam. 7. 29. a Though the faithfulness of mortal men ab pruns to their profession, yet God will not breake his couenant with them. b For God in promising hath respect to his mercie and not to mans power, in performing c *The. Ist. I haue sw. to David, which, is a manner of oth.* c As long as the sunne & moone endure, they shall be witnesses to me of this promes. d Because of the horrible confusion of thinges; the Prophet complaineth to God as though he saw not the performance of his promes. And yet discharging his cares on God, he reasoneth doubtfully & impatiently. e By this he meaneth the horrible disipation & rending of the kingdome, which was under Ieroboam: or els by the Spirit of prophecie Ethan speaketh of those great miseries, which came soone afterward to passe at the captivitie of Babylon.

on the ground.
40 Thou hast broken downe al his walles: thou hast laid his fortresses in ruine.
41 All that go by the way, spoyle him: he is a rebuke vnto his neighbours.
42 Thou hast set vp the right hand of his enemies, *and* made all his aduersaries to reioyce.
43 Thou hast also turned the edge of his sworde, and hast not made him to stand in the battell.
44 Thou hast caused his dignitie to decay, and cast his throne to the ground.
45 The daies of his f youth hast thou shortned, *and* couered him with shame. Selah.
46 g Lord, how lõg wilt thou hide thy selfe, for euer? shall thy wrath burne like fire?
47 Remember h of what time I am: wherefore shouldest thou create in vaine all the children of men?
48 What man liueth, & shal not see death? shall he deliuer his soule from the hand of the graue? Selah.
49 Lord, where are thy former mercies, *which* thou swarest vnto Dauid in thy truth?
50 Remember, O Lord, the rebuke of thy seruants, which I beare in my i bosome of all the mightie people,
51 For k thine enemies haue reproched *thee*, O Lord, because they haue reproched the l footesteps of thine Anoynted.
52 Prayised *be* the Lord for euermore. So be it, euen so be it.

PSAL. XC. Morning.

1 *Moses in his praier setteth before vs the eternal fauour of God towarde his,* 3 *Who are neither admonished by the breuitie of their life,* 7

f He sheweth that the kingdome fell before it came to perfection or was ripe.
g The prophet in loyning praier with his complaint, sheweth that his faith neuer failed.
h Seeing mans life is short, and thou hast created man to bestow thy benefites vpon him, except thou haste to helpe, death will preuent thee.
i He meaneth that Gods enemies did not onely slander him behind his backe, but also mocked him to his face, and as it were cast their iniuries in his bosome.
k So he calleth them that persecute the Church.
l They lough at vs, which patiently wait for the comming of thy Christ.

y His excellēt dignitie shall appear herein that he shall be named ȳ sonne of God and the first borne, wherein he is a figure of Christ. z Though for ȳ sins of the people the state of this kingdome decaied: yet God reserued still a roote, till he had accomplisse dathis promesse in Christ. z. Sam. 7. 14. a Though the faithfulness were not in all poinits to their profession, yet God will not breake his couenant with them. b For God in promising hath respect to his mercie and not to mans power in performing.

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i He meaneth that Gods enemies did not onely slander him behind his backe but also mocked him to his face, and as it were cast their iniuries in his bosome.
k So he calleth them that persecute the Church.
l They lugh at vs, which paciently wait for the comming of thy Christ.

Nor by his plagues to be thankefull. 12 *Therefore Moses prayeth God to turne their hearts and continue his mercies toward them, and their posteritie for euer.*

¶ A prayer of Moses, the [a] man of God.
LOrd, thou hast bene our [b] habitation
from generation to generation.
2 Before the [c] moũtaines were made,
and *before* thou hadst formed the earth, and
the world, euen from euerlasting to euer-
lasting thou art *our* God.
3 Thou [d] turnest man to destructiõ: againe
thou sayest, Returne, ye sonnes of Adam.
4 [e] For a thousand yeres in thy sight *are as*
yesterday when it is past, and *as* a watch in
the night.
5 Thou hast [f] ouerflowed them: they are
as a sleepe: in the morning he groweth like
the grasse:
6 In the morning it florisheth and grow-
eth, *but* in the euening it is cut downe and
withereth.
7 For we [g] are consumed by thine anger,
and by thy wrath are we troubled.
8 Thou hast set our iniquities before thee,
and our secrete sinnes in the light of thy
countenance.
9 For al our daies are past in thine anger:
we haue [h] spent our yeeres as a thought.
10 The time of our life [i] three score yeres
& ten, & if they be of strength, ifoure score
yeres: yet their strength [i] but labour & so-

a That the scripture vseth to call the Prophetes.
b Thou hast bene as an house and defence vnto vs in all our troubles & tranels now this foure hundreth yeres.
c Thou hast chosen vs to be thy people before the foundations of the world were laide.
d Moses by lamenting the frailtie & shortnes of mans life, mooueth God to pitie.
e Though man thinke his life long, which is indeede most short, yea, though it were a thousande yeeres: yet in Gods sight it is as nothing, and as the watch that lasteth but three houres.
f Thou takest them away suddenly as with a flood.
g Thou callest vs by thy roddes to consider the shortnes of our life, and for our sinnes thou abbridgest our dayes.
h Our dayes are not onely short, but miserable, for a much as our sinnes daily prouoke thy wrath.
i Meaning, according to the common state of life.

row:

row: for it is cut off quickly, and wee flee away.
11 [k]Who knoweth ſ power of thy wrath? for according to thy feare *is* thine anger.
12 Teach vs ſo to number our dayes, that we may applie *our* hearts vnto [l]wiſdome.
13 Returne (O Lord, [m]how long?) and be ‖pacified toward thy ſeruants.
14 Fill vs with thy mercy in the morning: ſo ſhall we reioyce & be glad al our dayes.
15 Cõfort vs according to the dayes that thou haſt afflicted vs, *and according* to the yeres that we haue ſeene euill.
16 [n]Let thy work be ſeene toward thy ſeruants, and thy glory vpon their [o] children.
17 And let the [p] beautie of the Lord our God be vpon vs, and direct thou the worke of our handes vpon vs, euen [q] direct the worke of our handes.

k If mans life for the breuitie be miſerable, much more, if thy wrath lie vpon it, as they, which feare thee, onely knowe.
l which is, by cõſidering the ſhortnes of our life, and by meditating ſ heauenly ioyes.
m Meaning, wilt thou be angry?
‖ *Or, take comfort in thy ſeruants.*
n Euen thy mercy, which is thy chieſeſt worke.
o As Gods promiſes apperteined aſwell to their poſteritie, as to them, ſo Moſes prayeth for the poſteritie.
p Meaning, that it was obſcured, when he ceaſed to do good to his Church.
q For except thou guide vs with thine holy Spirit, our enterprises can haue no good ſucceſſe.

PSAL. XCI.

1 *Here is deſcribed in what aſſurance he liueth that putteth his whole truſt in God, and committeth himſelfe wholy to his protection in all tentations.* 14 *A promes of God to thoſe that loue him, know him and truſt in him, to deliuer them, and giue them immortall glorie.*

WHo ſo dwelleth in the [a] ſecrete of the moſt High, ſhal abide in the ſhadowe of the Almightie.
2 [b] I will ſay vnto the Lord, O mine hope, and my fortreſſe: *he is* my God, in him will I truſt.

a He ſ maketh God his defence and truſt, ſhall perceiue his protection to be a moſt ſure ſafegarde.
b Being aſſured of this protection, he prayeth vnto the Lord.

3 Surely hee will deliuer thee from the
c snare of the hunter, *and* from the noisome
pestilence.
4. He will couer thee vnder his wings, &
thou shalt be sure vnder his feathers: his
d trueth shalbe thy shield and buckler.
5 e Thou shalt not be afraid of the feare of
the night, *nor* of ỳ arrow that flieth by day:
6 *Nor* of the pestilence that walketh in
the darknes: *nor* of the plague that destroi-
eth at noone day.
7 A thousand shall fall at thy side, and ten
thousand at thy right hand, *but* it shall not
come neere thee.
8 Doubtles with thine eeies shalt thou be-
hold and see the reward of the wicked.
9 For thou *hast said*, The Lord *is* mine hope:
thou hast set the most high for thy refuge.
10 There shall none euil come vnto thee,
neither shall any plague come neere thy
tabernacle.
11 g For he shall giue his Angels charge
ouer thee to keepe thee in all thy wayes.
12 They shall beare thee in their handes,
ỳ thou hurt not thy foote agaynst a stone.
13 Thou shalt walke vpon the lyon and
aspe: the h yong lion and the dragon shalt
thou tread vnder feete.
14 i Because he hath loued me, therefore
will I deliuer him: I wil exalt him because
he hath knowne my name.
15 He shall call vpon me, and I will heare
him:

c That is, Gods helpe is most readie for vs, whether Sat. assaile vs secretly, which hee calleth a snare: or openly, which is here ment by the pestilence.

d That is, his faithfull keeping of promes to helpe thee in thy necessitie.

e The care that God hath ouer his, is most sufficient to defend them from all dangers.

f The godly shall haue some experience of Gods iudgements against the wicked euen in this life, but fully they shall see it at that day, when all things shall be reuealed.

g God hath not appointed euery man one Angel, but many to be ministers of his providence to keepe his, and defende them in their vocation, which is the way to walke in without tempting God.

h Thou shalt not onely be preserued from all euill, but ouercome it whether it be secrete or open.

i To assure the faythfull of Gods protection, he bringeth in God to confirme the same.

him: I will be with him in trouble: I will deliuer him, and glorifie him.
16 With k long life will I satisfie him, & shew him my saluation.

k For he is contented with y life, that God giueth: for by death the shortnesse of this life is recompensed with immortalitie.

PSAL. XCII.

This Psalme was made to be sung on the Sabbath, to stirre vp the people to acknowledge God and to praise him in his workes: the Prophet reioyceth therein. 6 But the wicked is vnable to consider that the vngodly, when he is most florishing, shall most speedily perish. 11 In the end is described the felicitie of the iust, planted in the house of God to praise the Lord.

¶ A a Psalme or song for the a Sabbath day.
1 IT is a good thing to praise the Lord, and to sing vnto thy name, O most High,
2 To declare thy louing kindenesse in the b morning, and thy truth in the night,
3 Vpon an c instrument of ten strings, & vppon the viole with the song vppon the harpe.
4 For thou, Lord, hast made me glad by thy d works, e I will reioyce in the works of thine handes.
5 O Lord, how glorious are thy workes! and thy thoughtes are verie deepe.
6 An f vnwise man knoweth it not, and a foole doeth not vnderstand this,
7 (When the wicked growe as the grasse, and all the workers of wickednes do florish) that they shal be destroyed for euer.
8 But thou, O Lord, art f most high for euermore.
9 For lo, thine enemies, O Lord: for lo, thine enemies shal perish: all the workers of wickednes shal be destroyed.
10 But thou hast exalted my horne like the horne of an vnicorne: I am g anointed with fresh oil.
11 Mine h eye also shal see my desire vpon mine enemies: and my eare shal heare the desire of the wicked that rise against me.
12 The i iust man shal florish like the palme tree: he shal growe like the cedar in Libanus.
13 k Those that be planted in the house of the Lord, shall florish in the courtes of our God.
14 They shall l still bring forth fruit in their olde age: they shal be m fat and florishing,
15 To shew that the Lord is n true: he is my rock, and there is no o vnrighteousnesse in him.

a Which teacheth that the vse of the Sabbath standeth in praising God, & not only in ceasing from worke.
b For Gods mercie & fidelitie in his promises toward his, binde them to praise him continually both day and night.
c These instrumentes were then permitted, but at Christs comming abolished.
d He sheweth what is the vse of the Sabbath day: to wit, to meditate Gods workes.
e That is, the wicked consider not Gods workes nor his iudgements against them, and therefore most suddenly perish. f Thy iudgements are most constant against the wicked, & passe our reach.

thine enemies shall perish: all the workers of iniquitie shall be destroyed.
10 g But thou shalt exalt mine horne, like the vnicornes, *and* I shall be anointed with fresh oyle.
11 Mine eye also shall see *my desire* against mine enemies: and mine eares shall heare *my wish* against the wicked, that rise vp against me.
12 The righteous shal h florish like a palme tree, & shall grow like a ceder in Lebanon.
13 Such as be planted in the house of the Lord, shal florish in the courts of our God.
14 They shall stil bring forth fruite in *their* age: they shall be fat and florishing.
15 To declare that the Lord my rocke is righteous, & that none iniquitie is in him.

g Thou wilt strengthen them with all power, & blesse them with all felicitie.
h Though the faithfull *seeme* to wither and be cut downe by the wicked, yet they shall growe again and florish in the Church of God, as the Ceders doe in mount Lebanon.
i The children age shall bring forth most fresh fruites.

of God shall haue a power aboue nature, and their age shall bring forth most fresh fruites.

PSALM. XCIII. Euening.

1 *Hee prayseth the power of God in the creation of the world, & beateth down all people who lift them vp against his maestie,* 5 *And provoketh to consider his promises.*

THe Lord a reigneth, *and* is clothed with maestie: the Lord is clothed, *and* girded with power: the world also shall be established, that it cannot be mooued.
2 Thy b throne is established of olde: thou art from euerlasting.
3 c The floudes haue lifted vp, O Lord: the floodes haue lifted vp their voice: the floods lift vp their waues.
4 The waues of the sea are marueylous through the noyse of many waters, yet the Lord on high is more mightie.

a As God by his power and wisdome hath made and gouerneth the world: so must the same be our defence against all enemies and dangers.
b Whereto thou sittest and gouernest the world.
c Gods power appeareth in ruling the furious waters.

5 Thy

5 Thy [d] testimonies are very sure: holines becommeth thine house, O Lord, for euer.

d Besides Gods power & wisdome

In creating and gouerning, his great mercie also appeareth in that he hath giuen his people his word and couenant.

PSAL. XCIIII.

1 He prayeth vnto God against the violence and arrogancie of tyrants, 10 Warning them of Gods iudgements. 12 Then doeth he comfort the afflicted by the good issue of their afflictions, as he felt in him selfe, and did see in others, and by the ruine of the wicked, 23. Whom the Lord will destroy.

O Lorde God [a] the aduenger, O God the aduenger, shewe thy selfe [b] clearely.

a Whose office it is to take vengeance on the wicked.

b Shew by effect that thou art iudge of the world to punish the wicked.

2 Exalt thy selfe, O iudge of the world, & render a reward to the proude.

3 Lord, how long shall the wicked, how long shall the wicked [c] triumph?

c That is, brag of their cruelty & oppression: or, exalte themselues aboue all others.

4 They prate *and* speake fiercely: all the workers of iniquitie vaunt themselues.

5 They [d] smite downe thy people, O Lord, and trouble thine heritage.

d Seeing the Church was then so sore oppressed, it ought not to seeme strange to vs, if we see it so now, and therefore we must call to

6 They slay the widowe & the stranger, and murther the fatherlesse.

7 [e] Yet they say, The Lord shall not see: neither will the God of Iaakob regard it.

8 Vnderstand ye vnwise among the people: and ye fooles, when will ye be wise?

9 He that [f] planted the eare, shal he not heare? or he that formed the eye, shall he not see?

10 Or he that chastiseth the [g] nations, shal

God to take our cause in hand. e He sheweth that they are desperate in malice, for as much as they feared not God, but gaue themselues wholy to do wickedly. f He sheweth that it is impossible, but God should heare, see and vnderstand their wickednes. g If God punish whole nations for their sinnes, it is meere folly for any one man, or else a fewe to thinke that God will spare them.

he

he not correct? shey teacheth man knowledge, *shall he not know?*
11 The Lord knoweth the thoughtes of man, that they are vanitie.
12 Blessed *a* the man, whome thou h chastisest, O Lord, & teachest him in thy Law,
13 That thou mayst giue him rest from the dayes of euill, whiles the pit is digged for the wicked.
14 Surely the Lord wil not faile his people, neither will he forsake his inheritace.
15 For iudgement shal returne to iustice, & all the vpright in heart *shal follow* after it.
16 Who will rise vp with me against the wicked? *or* who wil take my part against workers of iniquitie?
17 If the Lord had not k holpen me, my soule had almost dwelt in silence.
18 When I said, l My foot slideth, thy mercie, O Lord, stayed me.
19 In the multitude of my m thoughts in mine heart, thy comfortes haue reioyced my soule.
20 Hath the throne of iniquitie n felowship with thee, which forgeth wrong for a Lawe?
21 They gather them together against the soule of the righteous, and condemne the innocent blood.
22 But the Lord is my refuge, and my God *o* the rocke of mine hope.
23 And he wil recõpence thé their wickednes, & o destroy thé in their owne malice *yea*, the Lord our God shall destroy them

h God hath care ouer his and chastiseth them for their wealth, that they should not perish for euer with § wicked.
i God will restore the state & gouernment of thinges to their right vse, & then the godly shall follow him cheerfully.
k He complaineth of them which would not help him to resist the enemies: yet was assured § Gods helpe would not faile.
l When I thought there was no way but death.
m In my trouble & distresse I euer found thy present helpe.
n Though the wicked iudges pretend iustice in oppressing the Church, yet they haue not that authoritie of God.
o It is a great token of Gods iudgment, when the purpose of the wicked is broken, but most, when they are destroyed in their owne malice.

PSAL. XCV. Morning.

1 *A zealous exhortation to praise God* 4 *For the gouernment of the worlde, and the election of his Church* 8 *An admonition not to follow the rebellion of the olde fathers, that tempted God in the wildernes:* 11 *For the which they might not enter into the land of promes.*

COme, let vs reioyce vnto the Lorde: let vs sing [a] aloude vnto the rocke of our saluation.

2 Let vs come before his face with praise: let vs sing loude vnto him with Psalmes.

3 For the Lord [b] is a great God, & a great King aboue all [b] gods.

4 In whose hand *are* the deepe places of the earth, and the [c] heights of the mountaines *are* his:

5 To whom the Sea *belongeth*: for he made it, and his hands formed the drie land.

6 Come, let vs [d] worship and fal downe, and kneele before the Lord our maker.

7 For he is our God, and we are the people of his pasture, and the sheepe of his [e] hand: to day, if ye will heare his voyce,

8 [f] Harden not your heart, as ‖ in Meribah, *and* as in the day of ‖ Massah in the wildernes,

9 Where your fathers * tempted me, proued me, though they had seene my worke.

10 Fourtie yeeres haue I contended with *this* generation, and said, They are a people that g erre in hart, for they haue not knowen my wayes.

a He sheweth that Gods seruice standeth not in dead ceremonies, but chiefly in the sacrifice of praise and thankes giuing.

b Euen the Angels (who in respect of me are thought as gods) are nothing in his sight: much lesse the idoles, which man brain inuenteth.

c All things are gouerned by his prouidence.

d By these three wordes he signifieth one thing: meaning, that they must wholy giue themselues to serue God.

e That is, the flocke whom he gouerneth with his owne hande. He sheweth wherein they are Gods flocke: that is, if they heare his voyce.

f By the contemning of Gods worde.

‖ *Or, in Temptation, reade Exod. 17.7.* Exod. 17.2. Num. 20.4.

g They were without iudgement and reason.

11 Wherefore I sware in my wrath, *saying*, Surely they shal not enter into my [h] rest.

h That is, into the land of Canaan, where he promised them rest.

PSAL. XCVI.

1 *An exhortation both to the Iewes and Gentiles to praise God for his mercie. And that specially ought to be referred to the kingdome of Christ.*

SIng [a] vnto the Lorde a newe song: sing vnto the Lord, all the earth.

2 Sing vnto the Lord, *and* praise his Name: declare his saluation from day to day.

3 Declare his glorie among all nations, *and* his wonders among all people.

4 For the Lorde *is* [b] great and much to bee prayfed: hee is to bee feared aboue all gods.

5 For all the gods of the people *are* ‖idols: but the Lord [c] made the heauens.

6 [d] Stength & glory *are* before him: power and beautie *are* in his Sanctuarie.

7 Giue vnto the Lord, ye families of the people: giue vnto the Lorde glorie and [e] power.

8 Giue vnto the Lorde the glorie of his Name: bring [f] an offering, and enter into his courts.

9 Worship the Lord in the glorious Sanctuarie: tremble before him all the earth.

10 Say among the [g] natiõs, The Lord reigneth: surely the world shalbe stable, *&* not moue, *and* he shall iudge the people [h] in

a The Prophet sheweth ỳ the time shal come, that all nations shall haue occasion to praise the Lorde for the reuealing of his Gospel.

b Seeing he wil reueile himself to all nations contrary to their owne expectation, they ought all to worship him contrary to their owne imaginations, and onely as he hath appointed.

‖ *Or, vanities.*

c Then ỳ idoles or whatsoeuer made not the heauens, are not God.

d God can not be knowne, but by his strength and glories: the signes whereof appeare in his Sanctuarie.

e As by experience ye see that it is onely due vnto him.

f By offring vp your selues wholly vnto God, declare that you worship him onely.

g Hee prophecieth that the Gentiles shall be partakers with the Iewes of Gods promes.

h He shall regenerate them a newe with his Spirit, and restore them to the image of God.

righteousnes.
11 Let the heauens reioyce, and let the earth be glad: let the sea roare, and all that therein is.
12 Let the field be ioyfull, and all that is in it: let all the [i] trees of the wood then reioyce
13 Before the Lorde: for he commeth, for he commeth to iudge the earth: hee will iudge the world with righteousnesse, and the people in his trueth.

i If the insensible creatures shall haue cause to reioyce, when God appeareth, much more we, from whome he hath taken malediction and sinne.

PSAL. XCVII.

1 The Prophet exhorteth all to reioyce for the comming of the kingdome of Christ, 7 Dreadfull to the rebels and idolaters, 8 And ioyfull to the iust, whom he exhorteth to innocencie, 12 To reioycing and thankesgiuing.

THe [a] Lord reigneth: let the earth reioyce: let the [b] multitude of the yles be glad.
2 [c] Cloudes and darkenes *are* round about him: righteousnes and iudgement *are* the foundation of his throne.
3 There shall go a fire before him, and burne vp his enemies round about.
4 His lightnings gaue light vnto the world: the earth sawe it and was [d] afraid.
5 The mountaines melted like waxe at the presence of the Lord, at the presence of the Lord of the whole earth.
6 The heauens declare his righteousnes, and all the people see his glorie.
7 [e] Confounded be al they that serue grauen images, *and* that glorie in idoles: wor-

a Re-shewed where God reigneth, there is all felicitie and spiritual ioy.
b For the Gospell shall not be onely preached in Iudea, but through all yles and countries.
c He is thus described to keepe his enemies in feare, which commonly contemne Gods power.
d This feare bringeth not wicked to true obedience, but maketh them to runne away from God.
e He signifieth that Gods iudgements are in a readines to destroy the idolaters.

shippe

shippe him f all ye gods.
8 Zion heard of it, and was glad: and the g daughters of Iudah reioyced, because of thy iudgements, O Lord.
9 For thou, Lord, art most high aboue all the earth: thou art much exalted aboue all gods.
10 Ye that h loue the Lord, hate euill: he preserueth the soules of his Saintes: hee will deliuer them from the hande of the wicked.
11 i Light is sowen for the righteous, and ioy for the vpright in heart.
12 Reioyce ye righteous in the Lord, and giue thankes for his holy k remembrance.

f Let all that which is esteemed in the world fal down before him.
g The Iewes shall haue occasion to reioyce that the Gentiles are made partakers with them of gods fauour.
h He requireth two things of his children: one that they detest vice, the other, that they put their trust in God for their deliuerance.
i Though Gods deliuerance appear not suddenly, yet it is sowen and layd vp in store for them.
k Be mindfull of his benefites, and onely trust in his defence.

PSAL. XCVIII. Euening.

1 *An earnest exhortation to all creatures to praise the Lorde for his power, mercie and fidelitie in his promes by Christ,* 10 *By whom hee hath communicated his saluation to all nations.*

¶ A Psalme.

SIng vnto the Lorde a newe song: for he hath done marueilous things: * his right hande, and his holy b arme haue gotten him the victorie.
2 The Lord declared his c saluation: his righteousnes hath he reueiled in the sight of the nations.
3 He hath d remembred his mercie and

a That is, some song newly made in token of their wonderfull deliuerance by Christ.
Isa. 59. 16.
b He preserueth his Church miraculously.
c For the deliuerance of his Church.
d God was moued by neuer other meanes to gather his Church of the Iewes and Gentiles, but because he would performe his promise.

his

his truth toward the house of Israel: all the ends of the earth haue seene the salu-
ation of our God.
4 All the earth, sing ye loud vnto the Lorde
cre out and reioyce, and sing prayses.
5 Sing prayse to the Lorde vppon the
harpe, yea vppon the harpe with a singing
voyce.
6 With shalmes and sounde of trumpets
sing loud before the Lord the king.
7 Let the sea roare, and all that therein
is: the world, and they that dwell therein.
8 Let the floods clap their handes, and let
the mountaines reioyce together.
9 Before the Lorde: for he is come to
iudge the earth: with righteousnesse shall
he iudge the worlde, and the people with
equitie.

e By this repetition and earnest exhortation to giue praises with instruments, and also of the dumme creatures, he signifieth that the world is neuer able to praise God sufficiently for their deliuerance.

PSAL. XCIX.

1 *He commendeth the power, equitie and excellencie of the kingdome of God by Christ ouer the Iewes and Gentiles,* 5 *And prouoketh them to magnifie the same and to serue the Lord,* 6 *Following the example of the ancient fathers, Moses, Aaron, Samuel, who calling vppon God, were heard in their prayers.*

THe Lord reigneth, let the [a] people tremble: he sitteth *betweene* the Cherubims, let the earth be moued.
2 The Lord *is* great in Zion, & he is high
aboue all the people.
3 They shall [b] praise thy great and feare-
full Name (*for* it is holy)
4 And the kings power, that loueth iudge-
ment: *for* thou hast prepared equitie: thou
hast

a When God deliuereth his Church, all the enemies shall haue cause to tremble. *Exod.15.12.*

b Though the wicked rage against God, yet the godly shall praise his Name and mighty power

hast executed iudgement and iustice in Iaakob.

5 Exalt the Lord our God, and fall downe before his [c] footestoole: *for* he is holy.

6 Moses & Aaron *were* among his Priests, [d] and Samuel among such as call vpon his Name: these called vpon the Lord, and he heard them.

7 He spake vnto them in the cloudie pillar: they kept his testimonies, & the Lawe *that* he gaue them.

8 Thou heardest them, O Lord our God: thou wast a fauorable God vnto them, though thou diddest take vengeance for [e] their inuentions.

9 Exalt the Lord our God, and fall downe before his holy mountaine: for the Lorde our God is holy.

c That is, before his Temple or Arke, where he promised to heare, when they worshipped him, as nowe he promiseth his spirituall presence, wherefoever his Church is assembled.

d Vnder these three he comprehendeth the whole people of Israel, with whome God made his promes-

e For the more liberally that God dealeth with his people, the more doeth he punish them that abuse his benefites.

PSAL. C.

1 *He exhorteth all to serue the Lord,* 3 *Who hath chosen vs and preserued vs,* 4 *And to enter into his assemblies to praise his name.*

A Psalme of praise.

SIng [a] ye loude vnto the Lorde, all the earth.

2 Serue the Lord with gladnes: come before him with ioyfulnes.

3 Knowe ye that euen the Lorde is God: hee hath [b] made vs, and not we our selues: *wee are* his people, and the sheepe of his pasture.

a He prophecieth that Gods benefit in calling the Gentiles, shall be so great, that they shall haue wonderfull occasion to praise his mercie and reioyce.

b He chiefly meaneth, touching the spirituall regeneration, whether wee are his sheepe and people.

4 [c] Entet

4 [c] Enter into his gates with praise, *and* into his courts with reioycing: praise him *and* blesse his Name.

5 For the Lorde is good: his mercie *is* [d] euerlasting, and his trueth *is* from generation to generation.

c He sheweth that God will not be worshipped, but by the meanes, which he hath appointed.

d He declareth that we ought neuer to be weary in praising him, seeing his mercies toward vs last for euer.

PSAL. CI.

1 Dauid describeth what gouernement he will obseruе in his house and kingdome. 5 He will punish & correct, by rooting forth the wicked, 6 And cherishing the godly persons.

A Psalme of Dauid.

I Will [a] sing mercie and iudgement: vnto thee, O Lord, will I sing.

2 I will doe wisely in the perfite way [b] til thou commest to me: I will walke in the vprightnesse of mine heart in the middes of mine house.

3 I will set no wicked thing before mine eyes: I hate [c] the worke of them that fall away: it shall not cleaue vnto me.

4 A froward heart shall depart from me: I will knowe none euill.

5 Him [d] that priuily slanderetb his neighbour, will I destroy: him that hath a proude looke and high heart, I can not *suffer*.

6 Mine eyes *shall be* vnto [e] faithful of the land, that they may dwell with me: he that

a Dauid considereth what maner of King he would be, when God should place him in the throne, promising openly, that he would be merciful and iust.

b Though at yet thou desirest to place me in the kingly dignitie, yet I will giue my selfe to wisedome and vprightnes, being a priuate man.

c He sheweth that magistrates doe not their duetie, except they be enemies of all vice. d In promising to punish these vices, which are most pernicious in them that are about Kings, he declareth that he will punish all. e He sheweth what is the true vse of the worde: to punish the wicked and to maintaine the good.

walketh in a perfite way, he shal serue me.
7 There shall no deceitfull person dwell within mine house: he that telleth lies, shall not remaine in my sight.
8 [f] Betimes will I destroy all the wicked of the land, ẏ I may cut off all the workers of iniquitie from the Citie of the Lord.

f Magistrates must immediatly punish vice, least it growe to farther inconuenience, and if heathen Magistrates are bounde to doe this, howe much more they that haue the charge of the Church of God?

PSAL. CII. Morning.

1 *It seemeth that this prayer was appointed to the faithfull to pray in the captiuitie of Babylon.* 16 *A consolation for the building of the Church:* 18 *Whereof followeth the praise of God to be published vnto all posteritie.* 22 *The conuersion of the Gentiles,* 28 *And the stablitie of the Church.*

¶ A prayer [a] of the afflicted, when he shal be in distresse, and powre forth his meditation before the Lord.

O Lorde, heare my prayer, and let my [b] crie come vnto thee,
2 Hide not thy face from mee in the time of my trouble: incline thine eares vnto me: when I call, make haste to heare me.
3 For my dayes are [c] cõsumed like smoke, and my bones are burnt like an herth.
4 Mine heart is smitten and withered like grasse, because I forgate [d] to eate my bread.
5 For the voyce of my groning my bones doe cleaue to my skinne.
6 I am like a [e] pelicane of the wilderne:

a Whereby is signified, that albeit we be in neuer so great miseries, yet there is euer place left for prayer.
b He declareth that in our prayer we must finely feele that, which we desire, and stedfastly beleeue to obtaine.
c These excessiue kindes of speach shewe howe much the affliction of the Church ought to wounde the hearts of the godly. d My sorrowes were so great, that I passed not for mine ordinarie foode. e. Euer mourning and solitarie, casting out feareful cryes.

I am like an owle of the deserts.
7 I watch and am as a sparow alone vpō the house toppe.
8 Mine enemies reuile me daily, & they that rage against me, haue [f] sworne against me.
9 Surely I haue [g] eaten ashes as bread, & mingled my drinke with weeping,
10 Because of thine [h] indignation & thy wrath: for thou hast heaued me vp, & cast me downe.
11 My dayes *are* like a shadowe that fadeth, and I am withered like grasse.
12 But thou, O Lorde, doest [i] remaine for euer, and thy remembrance from generation to generation.
13 Thou wilt arise *and* haue mercy vpon Zion: for the time to haue mercy thereon, for the [k] appoynted time is come.
14 For thy seruants delight in the [l] stones thereof, and haue pitie on the dust thereof.
15 Then the heathen shall feare ȳ Name of the Lord, and all the Kings of the earth thy glory,
16 When the Lorde shall builde vp Zion, *and* shall appeare [m] in his glory,
17 *And* shall turne vnto the praier of the desolate, and not despise their prayer.
18 This shalbe written for the generatiō to come: and the people, which shall bee [n] created, shall prayse the Lord.
19 For hee hath looked downe from the

f Haue conspired my death.
g I haue not risen out of my mourning to take my refection.
h He sheweth that the afflictions did not onely thus moue him, but chiefly the feeling of Gods displeasure.
i Howsoeuer we be frayle: yet thy promes is sure and the remembrance thereof shall confirme vs for euer.
k That is, the seuentie yeres which by the Prophet Ieremie thou didest appoynt, Iere. 29. 12.
l The more ȳ the Church is in miserie & desolation, the more ought the faithfull to loue and pitie it.
m That is, whē he shall haue drawen his Church out of the darknesse of death.
n The deliuerance of the Church is a most excellent benefite, and therefore he compareth it to a newe creation: for in their banishment the body of the Church seemed to haue bene dead, which by deliuerance was as it were created anewe.

height of his Sanctuary: out of the heauen did the Lord behold the earth,

20 That he might heare the mourning of the prisoner, and deliuer the o children of death:

21 That they may declare the Name of the Lorde in Zion, and his prayse in Ierusalem,

22 When the people shall bee gathered p together, and the kingdomes to serue the Lord.

23 Hee q abated my strength in the way, *and* shortned my dayes.

24 *And* I said, O my God, take me not away in the middes of my dayes: thy yeeres *endure* from generation to generation.

25 Thou hast aforetime layd the foundation of the earth, and the heauens *are* the worke of thine hands.

26 r They shall perish, but thou shalt endure: euen they all shall waxe olde as doth a garment: as a vesture shalt thou change them, and they shall be changed.

27 But thou art the same, and thy yeeres shall not fayle.

28 The children of thy seruants shall cõtinue, and their seed shal stand s fast in thy sight.

o Who now in their banishment coulde looke for nothing but death

p He sheweth y God's Name is euer more prayſed, then when religion florisheth, and the Church increaseth: which thing is chiefly accomplished vnder the kingdome of Christ.

q The Church lament that they see not the time of Christ, which was promised, but haue but seme yeres and short dayes.

r If heauen & earth perish, much more man shall perish: but the Church by reason of Gods promes endureth for euer.

s Seeing thou hast chosen thy Church out of the worlde, and ioyned it to thee, it cannot but continue for euer: for thou art eueriasting.

PSALM. CIII.

1 *He prouoketh all to prayse the Lorde, which hath pardoned his sinnes, deliuered him from destruction, and giuen him sufficient of al good things.* 10 *Then he addeth the tender mercies of God, which hee sheweth like a most tender Father*

Father towardes his children. 14 *The frailtie of mans life.* 20 *An exhortation to man & Angels to prayse the Lord.*

A Psalme of Dauid.

MY soule, [a] praise thou the Lord, and all that is within me, *prause* his holy name.
2 My soule, prayse thou the Lord, & forget not his benefites.
3 Which [b] forgiueth all thine iniquitie, and healeth all thine infirmities.
4 Which redeemeth thy life from the [c] graue, and crowneth thee with mercie & compassions.
5 Which satisfieth thy mouth with good thinges: and thy [d] youth is renued like the egles.
6 The Lord executeth righteousnes and iudgement to all that are oppressed.
7 Hee made his wayes knowen vnto [e] Moses, *and* his workes vnto the children of Israel.
8 The Lord is full of compassion & mercy, slowe to anger and of great kindnes.
9 He wil not alway [f] chide, neither keepe *his anger* for euer.
10 Hee hath not [g] dealt with vs after our sinnes, nor rewarded vs according to our iniquities.
11 For as high as the heauen is aboue the earth, so great is his mercy towarde them that feare him.
12 As farre as [h] the East is frō the West:

a He wakeneth his dulnesse to prayse God, shewing that both vnderstanding and affections, minde and heart, are tolitle to set forth his prayse.
b This is the beginning and chiefest of all benefites, remission of sinne.
c For before that we haue remissiō of our sinnes, we are as dead men in the graue.
d As the egle whēher beake ouergrowethby, sucketh blood, & so is renued in strength, euē so God miraculously giueth strength to his Church aboue all mans expectation.
e As to his chiefe minister, and next to his people.
f He sheweth first his seuere iudgement, but so soone as the sinner is humbled, he receiueth him to mercy.
g We haue proued by continuall experience, that his mercy hath euer preuailed against our offences.
h As great as the worlde is, so full is it of signes of Gods mercies toward his faithfull, when he hath remoued their sinnes.

so farre hath he remoued our sinnes from vs.

13 As a father hath compassion on his children, so hath the Lord compassion on them that feare him.

14 For he knoweth wherof we be made: he remembreth that we are but dust.

15 The dayes of [i] man are as grasse: as a flower of the fielde, so florisheth he.

16 For the winde goeth ouer it, and it is gone, and the place thereof shall knowe it no more.

17 But the louing kindnesse of the Lorde *endureth* for euer and euer vpon them that feare him, & his [k] righteousnes vpon childrens children,

18 Vnto them that keepe his [l] couenant, and thinke vpon his commandementes to doe them.

19 The Lord hath prepared his throne in heauen, and his kingdome ruleth ouer all.

20 Praysse the Lord, ye [m] his Angels, that excell in strength, that do his commandement in obeying the voyce of his word.

21 Praysse the Lord, all ye his hosts, ye his seruants that do his pleasure.

22 Praysse the Lord, all ye his workes, in al places of his dominion: my soule, praysse thou the Lord.

i He declareth that man hath nothing in himselfe to mone God to mercy, but onely the confession of his infirmitie, and miserie.

k His iust and faythfull keeping of his promes.

l To whom he giueth grace to feare him, & to obey his word.

m In that that we, which naturally are slow to praysse God, exhorte the Angels, which willingly do it, we stirre vp our selues to consider our dueties, and awake out of our sluggishnesse.

PSAL. CIIII. Euening.

1 *An excellent Psalme to praysse God for the creation of the worlde, and the gouernance of the same by his marueilous prouidence, 35 Wherein the Prophet prayeth against the wicked, who are occasions that God diminished his blessings.*

My

MY ſoule, praiſe thou the Lorde, O Lorde my God, thou art exceeding great, thou art [a] clothed with glorie and honour.

2 Which couereth him ſelfe with light as with a garment, *and* ſpreadeth the heauens like a curtaine.

3 Which layeth the beames of his chambers in the waters, & maketh the cloudes his chariot, and walketh vpon the wings of the winde.

4 Which [b] maketh the ſpirits his meſſegers, *and* a flaming fire his miniſters.

5 He ſet the earth vpon her fundations, ſo that it ſhall neuer moue.

6 Thou coueredſt it with the [c] deepe as with a garment: the [d] waters would ſtand aboue the mountaines.

7 *But* at thy rebuke they flee: at the voice of thy thunder they haſte away.

8 *And* the mountaines aſcend, *and* the valleyes deſcend to the place which thou haſt eſtabliſhed for them.

9 *But* thou haſt ſet them a bound, which they ſhall not paſſe: they ſhal not returne to couer the earth.

10 He ſendeth the ſprings into [f] valleys, which runne betweene the mountaines.

11 They ſhall giue drinke to all [f] [e] beaſts of the field, & the wilde aſſes ſhall quench their thirſt.

12 By theſe ſſprings ſhal the foules of the heauen dwell, & ſing among the bräches.

a The Prophet ſheweth that we neede not to enter into the heauens to ſeeke God, for aſmuch as all the order of nature, with the propietie and placing of the elements, are moſt liuely mirrours to ſee his maieſtie in.

b As the Prophet here ſheweth that all visible powers are ready to ſerue God: ſo the Apoſtle to the Heb. 1.7. beholdeth in this glaſſe, how the very Angels alſo are obedient to his commandement.

c Thou makeſt the ſea to be an ornament vnto the earth.

d If by thy power thou didſt not bridle the rage of the waters, it were not poſsible, but the whole worlde ſhoulde be deſtroyed.

e If God prouide for the very beaſtes, much more will he extende his prouident care to man.

f There is no part of the worlde ſo barren, where moſt euident ſignes of Gods bleſsings appeare not.

13 He watereth the mountaines from his
g chambers, *and* the earth is filled with the
fruite of thy workes.
14 He causeth grasse to grow for the cat-
tell, & herbe for the vse of h man, that hee
may bring foorth bread out of the earth,
15 And wine *that* maketh glad the heart
of man, *and* oyle to make the face to
shine, and bread *that* strengtheneth mans
heart.
16 The high trees are satisfied, *euen* § ce-
dars of Lebanon, which he hath planted,
17 That the birdes may make their nests
there: the storke dwelleth in the firre
trees.
18 The hie mountaines *are* for § ‖ goates:
the rockes *are* a refuge for the conies.
19 He appointed the i moone for certain
seasons: k the sunne knoweth his going
downe.
20 Thou makest darknesse, & it is night,
wherein all the beasts of the forest creepe
foorth.
21 The lions roare after their pray, and
seeke their meate l at God.
22 *When* the sunne riseth, they retire, and
couch in their dennes.
23 m *Then* goeth man forth to his worke,
and to his labour vntill the euening.
24 O Lorde, howe n manifolde are thy
workes! in wisedome hast thou made
them all: the earth is full of thy riches.
25 *So is* this sea great & wide: *for* therin *are*
things creeping innumerable, both small

g From the cloudes.
h He describeth Gods prouident care ouer man, who doeth not onely prouide necessary things for him, as herbs & other meate: but also things to reioyce and comfort him, as wine and oyle or ointments.
‖ *Or, dorcas, roes, and such like.*
i As to separate the night from the day, and to note dayes, moneths and yeeres.
k That is, by his course, either farre or neere, it noteth sommer, winter and other seasons.
l That is, they onely finde meate according to Gods prouidence, whocareth euen for the bruite beasts.
m To wit, when the day springeth: for the light is as it were a shielde to defende man against the tyrannie and fiercenesse of beastes.
n He confesseth that no tongue is able to expresse Gods workes, nor minde to comprehende them.

beastes

beastes and great.
26 There go ȳ ships, *yea*, that ‖ Liuiathan, whome thou hast made to play therein.
27 o All these waite vpon thee, that thou maist giue them foode in due season.
28 Thou giuest it to them, *and* they gather it: thou openest thine hand, *and* they are filled with good things.
29 *But if* thou p hide thy face, they are troubled: *if* thou take away their breath, they die and returne to their dust.
30 *Againe if* thou q sende forth thy spirit, they are created, and thou renewest the face of the earth.
31 Glory be to the Lord for euer: let the Lord reioyce in his workes.
32 He looketh on the earth and it trembleth: he toucheth the mountaines, and they r smoke.
33 I will sing vnto the Lord *all* my life: I will praise my God, while I liue.
34 Let my wordes be acceptable vnto him: I will reioyce in the Lorde.
35 Let the sinners be s consumed out of the earth, and the wicked till there be no more: O my soule, praise thou the Lorde. Praise ye the Lord.

‖ *Or, whale.*

o God is a most nourishing Father, who prouideth for all creatures their daily foode.

p As by thy presence all things haue life: so, if thou withdrawe thy blessings, they all perish.

q As the death of creatures sheweth that we are nothing of our selues: so their generation declareth ȳ we receiue all things of our Creator.

r Gods merciful face gineth strength to the earth, but his seuere countenance burneth ȳ mountaines.

s Who infect the world, & so cause God that he can not reioyce in his workes.

PSAL. CV. Morning.

1 *He praiseth the singular grace of God, who hath of all the people of the world chosen a peculiar people to him selfe, and hauing chosen them, neuer ceaseth to doe them good, euen for his promes sake.*

PRaise ȳ Lord, *and* call vpon his Name: a declare his works amōg the people.

a Forasmuch as the Israelites were exempted frō the common condemnation of the world, & were elected to be Gods people, ȳ Prophet willeth them to shewe them selues mindefull by thankesgiuing.

2 Sing vnto him, sing praise vnto him, *and* talke of all his wonderous workes.
3 Reioyce in his holy Name: let ỳ heart of them that seeke the Lord, reioyce.
4 Seeke the Lord & his [b] strength: seeke his face continually.
5 Remember his [c] marueilous workes, that he hath done, his wonders and the [d] iudgements of his mouth,
6 Ye seede of Abraham his seruant, ye children of Iaakob, which are his elect.
7 He is the Lorde our God: his iudgements *are* through all the worlde.
8 He hath alway remembred his couenant *and* promes, that he made to a thousand generations,
9 *Euen* that which he [e] made with Abraham, and his othe vnto Izhak:
10 And *since* hath confirmed it to Iaakob for a lawe, *and* to Israel for an euerlasting couenant,
11 Saying, [f] Vnto thee will I giue the lād of Canaan, the lot of your inheritance.
12 Albeit they were fewe in nomber, *yea*, very fewe and strangers in the lande,
13 And walked about from nation to nation, from *one* kingdome to another people,
14 *Yet* suffered he no man to doe them wrong, but reproued [g] Kings for their sakes, *saying*,
15 Touch not mine [h] anointed, and doe my [i] Prophets no harme.

b By the strength and face, he meaneth the Arke where God declared his power and his presence.
c Which he hath wrought in the deliuerance of his people.
d Because his power was thereby as liuely declared, as if he should haue declared it by mouth.
e The promes which God made to Abraham to be his God, & the God of his seede after him, he renued and repeated it againe to his seede after him.
f He sheweth ỳ they shoulde not enioy the land of Canaan by any other meanes, but by reason of his couenant made with their fathers.
g That is, the King of Egypt and the king of Gerar, Gen. 12. 17. and 20. 3.
h Those whome I haue sanctified to be my people.
i Meaning the olde fathers, to whome God shewed himselfe plainely, and who were setters forth of his words.

16 Moreouer he called a famine vpon the lande, *and* vtterly brake the [k] staffe of bread.

17 *But* he sent a man before them: Ioseph was solde for a slaue.

18 They helde his feete in the stockes, & he was layed in yrons,

19 Vntill [l] his appoynted time came, *and* the counsell of the Lord had tryed him.

20 The King sent and loosed him: *euen* the Ruler of the people deliuered him.

21 He made him lorde of his house, & ruler of all his substance,

22 That he should binde his [m] princes vnto his will, and teache his Ancients wisedome.

23 Then Israel came to Egypt, & Iaakob was a stranger in the land of Ham.

24 And hee increased his people exceedingly, and made them stronger thē their oppressours.

25 [n] Hee turned their heart to hate his people, and to deale craftily with his seruantes.

26 *Then* sent he Moses his seruant, & Aaron whom he had chosen.

27 They shewed among thē the message of his signes, and wonders in the lande of Ham.

28 He sent darkenes, and made it darke: and they were not [o] disobedient vnto his commission.

29 * Hee turned their waters into blood, and slewe their fish.

30 * Their land brought forth frogs, *euen* in their Kings chambers.

31 He [p] spake, and there came swarmes of flies

k Either by sending scarcity, or by taking away the strength & nourishment thereof.

l So long he suffered aduersity, as God had appoynted, and till he had tried sufficiently his patience.

m That the verie princes of the countrey shoulde bear Iosephs cōmandement and learne wisedome at him.

n So it is in God, either to moue the hearts of the wicked to loue or to hate Gods children.

o Meaning, Moses and Aaron.

Exod.7.20.

Exod.8.6.

p So that this vermine came not by fortune, but as God had appointed, and his Prophet Moses spake.

flies, *and* lice in all their quarters.
32 Hee gaue them q hayle for rayne, *and* flames of fire in their land.
33 He smote their vines also and their fig trees, and brake downe the trees in their coastes.
34 r He spake, and the grashoppers came, and catterpillers innumerable,
35 And did eate vp all the grasse in their lande, and deuoured the fruite of their grounde.
36 * Hee smote also the first borne in their lande, *euen* the beginning of all their strength.
37 Hee brought them forth also with siluer and gold, and there was s none feeble among their tribes.
38 Egypt was t glad at their departing: for the feare of them had fallen vpon the.
39 He spred a cloud to be a couering, and fire to giue light in the night.
40 They u asked, and he brought quailes, and he filled them with the bread of heauen.
41 He opened the rocke, and the waters flowed out, *and* ranne in the dry places like a riuer.
42 For he remembred his holy x promise to Abraham his seruant,
43 And he brought forth his people with y ioy, *and* his chosen with gladnes,
44 And gaue them the landes of the heathen, and they tooke the labours of y people in possession,
45 That they might z keepe his statutes,

q It was strange to see raine in Egypt, much more it was fearefull to see hayle.
r He sheweth that all creatures are armed against man, when God is his enemie: as at his commandement the grashoppers destroyed y land. Exod. 12. 29.
s When their enemies felt Gods plagues, his children by his prouidence were exempted.
t For Gods plagues caused them rather to departe with the Israelites then with their liues.
u Not for necessitie, but for satisfying of their lust.
x Which he confirmeth to the posteritie, in whom after a sort the dead liue and enioy the promises.
y When the Egyptians lamented & were destroyed.
z This is the ende, why God preseruedh his Church, because they should worship, and call vpon him in this worlde and

and obserue his Lawes. Prayse ye ¶ Lord.

PSAL. CVI. Euening.

1 *The people dispersed vnder Antiochus do magnifie the goodnes of God among the iust & repentant: 4 Desiring to be brought againe into the land by Gods merciful visitation. 8 And after the manifold marueils of God wrought in their deliuerance forth of Egypt, and the great ingratitude of the people rehearsed, 47 They doe pray and desire to be gathered from among the heathen, to the intent they may prayse the Name of the God of Israel.*

¶ Praise ye the Lord.

PRayse [a] yee the Lorde because hee is good, for his mercy *endureth* for euer.
2 Who can expresse the noble actes of the Lord, *or* shewe forth all his prayses?
3 Blessed *are* they ¶ [b] keepe iudgement, and doe righteousnesse at all times.
4 Remember me, O Lorde, with the [c] fauour of thy people: visite me with thy saluation,
5 That I may see the felicitie of thy chosen, and reioyce in the ioy of thy people, & glory with thine inheritance.
6 We haue [d] sinned with our fathers: we haue cõmited iniquity, & done wickedly.
7 Our fathers vnderstoode not thy wonders in Egypt, neither remẽbred they the multitude of thy mercies, but rebelled at the Sea, *even* at the red Sea.
8 Neuertheleſſe he [e] saued them for his

a The Prophet exhorteth the people to praise God for his benefites past, that thereby their minds may be strẽgthened against all present troubles & despaire.
b He sheweth that it is not ynough to praise God vnlesse ¶ whole heart agree thereunto, and all our life be thereunto framed.
c Let the good will that thou beareſt to thy people, extende vnto me, that thereby I may be receiued into the number of thine. d By earneſt confession as well of their owne, as of their fathers sinnes, they shewe that they had hope that God according to his promise woulde pitie them. e The inestimable goodneſſe of God appeareth in this, that he woulde change the order of nature, rather then his people should not be deliuered, although they were wicked.

Names

Names sake, that he might make his power to be knowen.

9 And he rebuked the red Sea, & it was dried vp, and he led them in the deepe, as in the wildernesse.

10 And he saued them from the aduersaries hand, & deliuered thē from the hande of the enemie.

11 * And ỳ waters couered their oppressours: not one of them was left.

12 Then f beleeued they his wordes, and sang prayse vnto him.

13 But incontinently they forgate his woorkes: they wayted not for his g counsell,

14 But lusted with concupiscence in the wildernesse, and tempted God in the desert.

15 Then he gaue them their desire: but he sent h leannes into their soule.

16 They enuied Moses also in the tentes, *and* Aaron the holy one of the Lord.

17 *Therefore* the earth opened and i swallowed vp Dathan, and couered the companie of Abiram.

18 And the fire was kindled in their assemblie: the flame burnt vp the wicked.

19 They made a calfe in Horeb, and worshipped the molten image.

20 Thus they turned their k glory into the similitude of a bullocke, that eateth grasse.

21 They forgat God their sauiour, which had done great things in Egypt,

22 Wonderous woorkes in the lande of Ham, and searefull things by the red Sea.

23 Therefore hee minded to destroy thē, had

Exod. 14.27.

f The wonderfull workes of God caused them to beleue for a time, and to prayse him.

g They woulde preuent his wisdome and prouidence.

h The abundance that God gaue them, profited not, but made thē pine away, because God cursed it.

i By the greatnes of the punishment the hainous offence may be considered. for they that rise against Gods ministers, rebell against him.

k He sheweth that all idolaters renounce God to be their glory, when in steade of him they worshippe any creature, much more wood, stone, metall or calues.

had [l] not Moses his chosen stande in the breach before him to turne away his wrath, least he should destroy *them*.

24 Also they contemned that [m] pleasant land, *and* beleeued not his word,

25 But murmured in their tents, *and* hearkened not vnto the voyce of the Lord.

26 Therefore [n] he lifted vp his hande against them, to destroy them in the wildernesse,

27 And to destroy their seede among the nations, and to scatter them throughout the countries.

28 They ioyned them selues also vnto [o] Baal-peor, and did eate the offrings of the [p] dead.

29 Thus they [q] prouoked *him* vnto anger with their owne inuentions, & the plague brake in vpon them.

30 But [r] Phinehas stoode vp, & executed iudgement, and the plague was stayed.

31 [s] And it was imputed vnto him for righteousnes from generation to generation for euer.

32 They angred him also at the waters of [t] Meribah, so that [t] Moses was punished for their sakes,

33 Because they vexed his spirite, so that he spake vnaduisedly with his lippes.

34 Neither destroyed they the people, as the Lord had commanded them,

35 But were mingled among the heathē, and learned their workes,

l If Moses by his intercessiō had not obtained Gods fauour, against their rebellions.

m That is, Canaan, which was as it were an earnest peny of the heauenly inheritance.

n That is, he sware. Sometime also it meaneth to punish.

o Which was the Idole of the Moabites.

p Sacrifices offred to the dead idoles.

q Signifying, that whatsoeuer man inuenteth of him self to serue God by, is detestable and prouoketh his anger.

r When all other neglected Gods glory, he in his zeale killed the adulterers and preuented Gods wrath. *Nomb.* 25. 12.

s This acte declared his liuely faith, and for his faiths sake was accepted. Nom. 20. 13. *psal.* 95. 8.

t If so notable a Prophet of God escape not punishment though others prouoked him to sinne, howe much more shall they be subiect to Gods iudgement, which cause Gods children to sinne?

36 And

36 And serued their idoles, which were their ruine.

37 Yea, they offered their [a] sonnes, and their daughters vnto deuils,

38 And shed innocent blood, *euen* the blood of their sonnes, and of their daughters, whom they offered vnto the idoles of Canaan, and the lande was defiled with blood.

39 Thus were they stained with their own workes, and went [x] a whoring with their owne inuentions.

40 Therefore was the wrath of the Lord kindled against his people, and he abhorred his owne inheritance.

41 And he gaue them into the hande of the heathen: and they that hated them, were lordes ouer them.

42 Their enemies also oppressed them, and they were humbled vnder their hande.

43 Many [y] a time did he deliuer them, but they prouoked him by their counsels: therfore they were brought downe by their iniquitie.

44 Yet he sawe when they were in affliction, and he heard their crie.

45 And he remembred his couenant toward them, and [z] repented according to the multitude of his mercies,

46 And gaue them fauour in the sight of all them that led them captiues.

47 Saue vs, O Lord our God, & [a] gather vs from among the heathen, that we may praise thine holy Name, and glory in thy praise,

a He sheweth how monstrous a thing idolatrie is, which can winne vs to things abhorring to nature, whereas Gods worde can not obtaine most small things.

x Then true chastitie is to cleane wholy and onely vnto God.

y The Prophet sheweth that neither by menaces, nor promises we can come to God, except we be altogether newly reformed, and that his mercie ouercouer and hide our malice.

z Not that God is changeable in himselfe, but that then he seemeth to vs to repent, when he altereth his punishment, and forgiueth vs.

a Gather thy Church, which is dispersed, & giue vs constancie vnder the crosse, that with one consent we may all praise thee.

48 Blessed

48 Blessed *be* the Lord God of Israel for euer and euer, and let all the people say, So be it. Praise ye the Lord.

PSAL. CVII. Morning.

1 *The Prophet exhorteth all those that are redeemed by the Lord, and gathered vnto him, to giue thankes. 9 For this mercifull prouidence of God, gouerning all thinges at his good pleasure, 20 Sending good and euil, prosperitie & aduersitie to bring men vnto him. 42 Therefore as the righteous thereat reioyce, so shall the wicked haue their mouthes stopped.*

PRaise [a] the Lord, because he is good: for his mercy *endureth* for euer.

2 Let them, [b] which haue bene redeemed of the Lord, shew how he hath deliuered them from the hand of the oppressour,

3 And gathered them out of the landes, from the East and from the West, from the North and from the ‖ South.

4 *When* they wandered in the desert *and* wildernes out of the way, *and* fonnd no citie to dwell in,

5 [c] Both hungrie *and* thirstie, their soule fainted in them.

6 Then they cryed vnto the Lord in their trouble, *and* he deliuered them from their distresse,

7 And led them foorth by the right way, that they might goe to a citie of habitation.

8 Let them *therefore* confesse before the Lord his louing kindnes, and his wonderfull workes before the sonnes of men.

9 For hee satisfied the thirstie soule, and

a This notable sentence was in the beginning vsed, as the foote or tenour of the song, which was oftentimes repeated.

b As this was true in the Iewes, so is there none of Gods elect, that feele not his helpe in their necessitie.

‖ *Or, from the sea: meaning the red sea, which is on the South part of the land.*

c Hee sheweth that there is none affliction so grieuous, out of ye which God will not deliuer his, and defall of so great a benefit.

also exhorteth them, that are deliuered, to be mi-

filled the hungrie soule with goodnes.
10 They, that dwell in darkenes and in the shadow of death, being bound in misery and yron,
11 Because they [d] rebelled against the words of the Lord, and despised the counsell of the most High,
12 When hee humbled their heart with heauines, *then* they fell downe, and there was no helper.
13 Then they [e] cryed vnto the Lord in their trouble, *and* he deliuered them from their distresse.
14 He brought them out of darkenes, & *out of* the shadow of death, & brake their bandes asunder.
15 Let them *therefore* confesse before the Lord his louing kindnes, and his wonderfull workes before the sonnes of men.
16 For he hath broke thef gates of brasse, and brast the barres of yron asunder.
17 [g] Fooles by reason of their trãsgression & because of their iniquities are afflicted,
18 Their soule abhorreth all meate, and they are brought to deathes doore.
19 Then they crye vnto the Lorde in their trouble, *and* he deliuereth thẽ from their distresse.
20 [h] Hee sendeth his worde and healeth them, and deliuereth them from their [i] graues.
21 Let them *therefore* confesse before the Lord his louing kindnes, and his wonderfull workes before the sonnes of men,

d Then the true way to obey God, is to followe his expresse commandement: also hereby all are exhorted to descend into themselues, for as much as none are punished, but for their sinnes.

e He sheweth that the cause why God doth punish vs extremely, is because we can be brought vnto him by none other meanes.

f When there seemeth to mãs iudgement no recouerie, but all things are brought to despaire, then God chiefly sheweth his mighty power.

g They, that haue no feare of God, by his sharpe rods are brought to call vpon him, and to finde mercie.

h By healing them he declareth his good will towarde them.

i Meaning, their diseases, which had almost brought them to the graue and corruption.

22 And let them offer sacrifices of
k prayse, and declare his workes with re-
ioycing.
23 They that go downe to ỳ l sea in ships,
and occupie by the great waters,
24 They see the workes of the Lorde, and
his wonders in the deepe.
25 For he commandeth and rayseth the
stormie winde, and it lifteth vp the waues
thereof.
26 They mount vp to the heauen, *and* des-
cend to the deepe, so that their soule m melt-
eth for trouble.
27 They are tossed to and fro, and stagger
like a drunken man, and all their n cunning
is gone.
28 Then they crie vnto the Lorde in their
trouble, *and* he bringeth them out of their
distresse.
29 He turneth the storme to calme, so that
the waues thereof are still.
30 When they are o quieted, they are
glad, and he bringeth them vnto the hau-
en, where they would be.
31 Let them *therefore* confesse before the
Lord his louing kindnes, and his wonder-
full workes before the sonnes of men.
32 And let them exalt him in the p Con-
gregation of the people, and praise him in
the assemblie of the Elders.
33 He turneth the floods into a wildernes,
and the springs of waters into drinesse,
34 *And* a fruitfull lande into ‖ barrennes
for the wickednesse of them that dwell
therein.

k Prayse and confession of Gods benefices are the true sacrifices of the godly.
l He sheweth by the sea what care God hath ouer man, for in that that he deliuereth them from the great dangers of the sea, he deliuereth them, as it were from a thousande deathes.
m Their feare and danger is so great.
n When their arte & meanes fail them, they are compelled to confesse that only Gods prouidence doeth preserue them.
o Though before euery drop seemed to fight one against another, yet at his commandement they are as still, as though they were frozen.
p This great benefite ought not onely to bee considered particularly, but magnified in all places and assemblies. ‖ *Or, saltnesse.*

35 *Againe* he q turneth the wildernes into pooles of water, and the dry land into water springs.
36 And there he placeth the hungrie, and they build a citie to dwell in,
37 And sowe the fieldes, and plant vineyardes, which bring foorth fruitfull r increase.
38 For he blesseth them, and they multiplie exceedingly, and he diminisheth not their cattell.
39 s Againe *me* are diminished, & brought low by oppression, euill and sorow.
40 He powreth t contempt vpon princes, and causeth them to erre in desert places out of the way.
41 Yet he raiseth vp the poore out of miserie, & maketh him families like a flocke of sheepe.
42 The u righteous shal see it, & reioyce, and all iniquitie shall stoppe her mouth.
43 Who is wise that he may obserue these things? for they shal vnderstand the louing kindnes of the Lord.

q For the loue that he beareth to his Church he chãgeth the order of nature for their commoditie.
r Continuall encrease and yeerely.
s As God by his prouidence doeth exalt men, so doeth he also humble them by afflictions, to know themselues.
t For their wickednes and tyranny he causeth the people and subiects to contemne them.
u They, whose fayth is lightned by Gods spirite, shall reioyce to see Gods iudgements against the wicked and vngodly.

PSAL. CVIII. Euening.

This Psalme is composed of two other Psalmes before, the seuen and fiftieth and the sixtieth. The matter here contained is, 1 That Dauid giueth himselfe with heart and voyce to prayse the Lord, 7 And assureth himselfe of the promes of God concerning his kingdome ouer Israel, and his power against other nations: 11 Who though hee seeme to forsake vs for a time, yet he alone will in the end cast downe our enemies.

¶ A song,

¶ A song, or Psalme of Dauid.

O God, mine heart is [a] prepared, so is ‖ my tongue: I will singe and giue prayse.

2 Awake viole and harpe: I will awake earely.

3 I will prayse thee, O Lord, among the [b] people, & I wil sing vnto thee among the nations.

4 For thy mercy is great aboue the heauens, and thy trueth vnto the cloudes.

5 [c] Exalt thy selfe, O God, aboue the heauens, and *let* thy glory *be* vpon al the earth.

6 That thy beloued may bee deliuered: [d] helpe with thy right hand and heare me.

7 God hath spoken in his [e] holines: *therefore* I will reioyce, I shall deuide Shechem and measure the valley of Succoth.

8 Gilead *shalbe* mine, and Manasseh *shalbe* mine: Ephraim also *shalbe* the strength of mine head: Iudah *is* my lawgiuer.

9 * Moab *shalbe* my washpot: ouer Edom will I cast out my shoe: vpon Palestina wil I triumph.

10 Who wil lead me into the strong cities? who will bring me vnto Edom?

11 [f] Wilt not thou, O God, *which* hadest forsaken vs, and didst not go forth, O God, with our armies?

12 Giue vs helpe against trouble: for vaine is the helpe of man.

13 Through God we shall doe valiantly: for he shall tread downe our enemies.

a This earnest affection declareth that he is free from hypocrisie, & that sluggishnes stayeth him not. ‖ *Or my glorie, because it chiefly setteth foorth the glorie of God.*

b He prophecieth of the calling of the Gentiles: for except they were called, they could not heare the goodnes of God.

c Let all the world see thy iudgements, in that ye thou art God ouer all, and so confesse that thou art glorious.

d When God by his benefites maketh vs partakers of his mercies, he admonisheth vs to bee earnest in prayer to desire him to cõtinue and finish his graces.

e As hee hath spoken to Samuel concerning me, so will hee shewe himselfe constant, and holy in his promes, so that these nations sollowing shall bee subiect vnto me. *Psal.60.8.* f From the sixth verse of this Psalme vnto the 14, reade the exposition in the lx. Psalme and 5. verse.

1 Dauid being falsly accused by flatterers vnto Saul, prayeth God to helpe him and to destroye his enemies. 8 And vnder them he speaketh of Judas the traitour vnto Jesus Christ, and of all the like enemies of the chuldren of God: 27 And desireth so to be deliuered, that his enemies may know the work to be of God. 30 Then doeth he promise to giue prayses vnto God.

¶ To him that excelleth. A Psalme of Dauid.

HOlde not thy tongue, O GOD of my [a] praise.

2 For the mouth of the wicked, and the mouth *full* of deceyte are opened vpon mee: they haue spoken to me with a lying tongue.

3 They compassed mee about also with wordes of hatred, and fought agaynst mee without a cause.

4 For my friendship they were mine aduersaries, [b] but I gaue my selfe to prayer.

5 And they haue rewarded mee euill for good, and hatred for my friendship.

6 [e] Set thou the wicked ouer him, and let the aduersarie stand at his right hand.

7 When he shalbe iudged, let him be condemned, and let his [d] prayer be turned into sinne.

8 Let his dayes be fewe, and let another take his [e] charge.

9 Let his children be fatherlesse, and his wife a widowe.

10 Let his children bee vagabunds and begge and seeke *bread, comming out* of their places destroyed.

a Though all the world condemne me, yet thou wilt approue mine innocencie, and that is a sufficient prayse to me.

b To declare that I had none other refuge, but thee, in whom my conscience was at rest.

c Whether it were Doeg or Saul, or some familiar friend that had bettayed him, he prayeth not of priuate affection, but moued by Gods spirit, that God would take vengeance vpon him.

d Ato the elect all things turne to their profite: so to the reprobate euen those things, that are good, turne to their damnation.

e This was chiefly accõplished in Iudas, Act. 1. 20.

11 Let [f] the extorsioner catch all that he hath, & let the strangers spoyle his labour.
12 Let there be none to extend mercy vnto him: neither let there be any to shewe mercy vpon his fatherlesse children.
13 Let his posteritie be destroyed, *and* in the generation following let their name be put out.
14 [g] Let the iniquitie of his fathers be had in remembrance with the Lord: & let not the sinne of his mother be done away.
15 *But* let the alway be before the Lord, that he may cut off their memorial from the earth.
16 Because [h] he remembred not to shew mercy, but persecuted the afflicted and poore man, and the soroful hearted to slay him.
17 As he loued cursing, [i] so shall it come vnto him, *and* as he loued not blessing, so shall it be farre from him.
18 As he clothed himself with cursing like araiment; so shall it come into his bowels like water, and like oyle into his bones.
19 Let it be vnto him as a garment to couer him, and for a girdle, wherewith he shall be alway girded.
20 Let this be the reward of mine aduersarie [k] from the Lord, and of them, that speake euil against my soule.
21 But thou, O Lord my God, deale with me according vnto thy [l] Name: deliuer me, (for thy mercy is good)

f He declareth that the curse of God lyeth vpon the extorsioners, who thinking to enrich their children by their vnlawfull gotten goods, are by Gods iust iudgement deprived of all.
g That punsheth the Lord to the third & fourth generation the wickednes of the parentes in their wicked children.
h He sheweth that God accustometh to plague them after a strange sort, that shew themselues cruel toward other.
i Thus giueth the Lord to euery man the thing, wherein he delitteth, that the reprobate cannot accuse God of wrong, when they are giuen vp to their lusts and reprobate minde.
k For being destitute of mans helpe, he fully trusted in the Lorde, that he woulde deliuer him.
l As thou art named mercifull, gracious and long suffering, so shew thy selfe in effect.

22 Because I am poore & needy, x & mine heart is wounded within me.
23 I depart like the shadow y declineth, and am shaken off as the m grashopper.
24 My knees are weake through fasting, and my flesh n hath lost *all* fatnes.
25 I became also a rebuke vnto them: they that looked vpon me, shaked their heads.
26 Helpe me, O Lord my God: o saue me according to thy mercie,
27 And they shall knowe, that this is thine hand, *and that* thou, Lord, hast done it.
28 *Though* they p curse, yet thou wilt blesse: they shall arise and be confounded, but thy seruant shall reioyce.
29 Let mine aduersaries be clothed with shame, and let them couer themselues with their confusion, as with a cloke.
30 I wil giue thanks vnto the Lord greatly with my q mouth, and praise him among the multitude.
31 For he will stand at the righe hand of the poore, to saue him from them that would r condemne his soule.

m Meaning, that he hath no stay nor assurance in this world.
n For hunger, that came of sorowe, he was leane, and his naturall moisture failed him.
o The more grieuous that Satan assailed him, the more earnest and instant was he in prayer.
p They shall gaine nothing by cursing me.
q Not onely in confessing it secretly in my selfe, but also in declaring it before all the Congregation.
r Hereby he sheweth that he had not to doe with them that were of litle power, but with the Iudges and princes of the world.

PSAL. CX. Morning.

1 Dauid prophecieth of the power and euerlasting kingdome giuen to Christ, 4 And of his Priesthoode, which should put an ende to the Priesthoode of Leui.

¶ A Psalme of Dauid.

THe a Lord said vnto my Lord, Sit thou at my right hand, vntill I make thine enemies

a Iesus Christ in the two and twentie of Matthew vers. 44. sheweth the interpretation hereof, and sheweth that this cannot properly be applyed vnto Dauid, but to himselfe.

enemies thy footestoole.

2 The Lord shall sende the rodde of thy power out of [b] Zion, bee thou ruler in the mids of thine enemies.

3 Thy people *shall come* willingly at the time *of assembling* [c] thine armie in holy beautie: the youth of thy wombe *shall be* as the morning dewe.

4 The Lorde sware and will not repent, Thou art a Priest for euer after the order of [d] Melchi-zedec.

5 The Lord, *that is* at thy right hand, shal wound Kings in the day of his wrath.

6 He shalbe iudge among the Heathen: he shall fill *all* with dead bodies, *and* smite the [e] head ouer great countries.

7 Hee shall [f] drinke of the brooke in the way: therefore shal he lift vp *his* head.

b And thence it shall stretch through all the worlde: and this power chiefly standeth in the preaching of his worde.

c By thy word thy people shall be assembled into thy church whose increase shalbe so abundant and wonderfull, as the droppes of the dewe.

d As Melchizedec the figure of Christ, was both King and Priest: so only in Christ, Hebrew. 7. 26.

e No power shal be able to resist him. the effect can not bee accomplished in any King, saue similitude of a captaine, that is so griedy to destroye his enemies, that he will not scarce drinke by the way, he sheweth howe God wil destroy his enemies.

f Vnder this he will not scarce drinke by the way, he sheweth howe God wil destroy his enemies.

PSAL. CXI.

1 He giueth thankes to the Lord for his merciful workes towarde his Church, 10 And declareth wherein true wisdome and right knowledge consisteth.

¶ Praise ye the Lord.

I Will [a] prayse the Lorde with my whole heart in the assemblie and Congregatiõ of the iust.

2 The works of the Lord *are* [b] great, and

a The Prophet declareth that he will prayse God both priuatly & openly, and that from the heart, as he that consecrateth him selfe wholy and onely vnto God.

b He sheweth that Gods workes are a sufficient cause, wherefore we should prayse him, but chiefly his benefites toward his Church.

ought

ought to be sought out of all them that loue them.

3 His worke is beautifull and glorious, and his righteousnes endureth for euer.

4 He hath made his wonderfull workes to be had in remembrance: the Lord is mercifull and full of compassion.

5 He hath giuen [c] a ‖portion vnto them that feare him: he will euer be mindfull of his couenant.

6 He hath shewed to his people the power of his workes in giuing vnto them the heritage of the heathen.

7 The [d] workes of his handes *are* trueth & iudgement: all his statutes are true.

8 They are stablished for euer and euer, and are done in trueth and equitie.

9 He sent redemption vnto his people: he hath commaunded his couenant for euer: holy and fearefull is his Name.

10 [e] The beginning of wisedome is the feare of the Lorde: all they that obserue [f] them, haue good vnderstanding: his praise endureth for euer.

c God hath giuen to his people all that was necessarie for them, and will doe still euen for his couenants sake, and in this sense ‖ Ebrew word is take Pro. 30. 8. & 31. 15.

‖ Or, *prey, and foode.*

d As God promised to take the care of his Church: so in effect doeth he declare himself iust and true in the gouernmēt of the same.

e They onely are wise, that feare God, and none haue vnderstanding, but they that obey his word.

f To wit, his commandements as verse 7.

PSAL. CXII.

1 *He praiseth the felicitie of them that feare God,* 10 *And condemneth the cursed state of the contemners of God.*

¶ Praise ye the Lord.

BLessed is the man, that [a] feareth ye Lord, *and* [d] delighteth greatly in his commandements.

2 His seede shall be mightie vpon earth: generation of ye righteous shalbe blessed.

3 [b] Riches & treasures *shall be* in his house,

a He meaneth that reuerent feare, which is in the children of God, which causeth them to delite only in the word of God. b The godly shall haue abundance, and contentment, because their heart is satisfied in God onely.

and

and his righteousnes endureth for euer.
4 Vnto the righteous ariseth light in darknes: *he is* merciful, and full of compassion and righteous.
5 A good man *u* mercifull and [d] lendeth, *and* wil measure his affaires by iudgement.
6 Surely he shal neuer be mooued: *but* the righteous shall be had in euerlasting remembrance.
7 He will not be afrayed of euill tidings: *for* his heart is fixed, *and* beleeueth in the Lorde.
8 His heart is established: *therefore* he wil not feare, vntill he see *his desire* vpon his enemies.
9 He hath [e] distributed *and* giuen to the poore: his righteousnes remaineth for euer: his [f] horne shalbe exalted with glory.
10 The wicked shall see it and be angrie: hee shall gnash with his teeth, and [g] consume away: the desire of the wicked shal perish.

[d] The faithfull in all their aduersities know that all shall go well with them: for God will be merciful and iust.
[d] He sheweth what is the fruite of mercie: to lende freely and not for gaine, and so to measure his doings, that he may be able to helpe where nead requireth, and not to bestowe all on him selfe.
[e] The godly pinch not nigardly, but distribute liberally, as the necessitie of the poore requireth, and as his power is able.
[f] His power and prosperous estate.
[g] The blessings of God vpon his children shal cause the wicked to die for enuie.

PSAL. CXIII.

1 *An exhortation to praise the Lord for his prouidence,* 7 *In that that contrary to the course of nature he worketh in his Church.*

¶ Prayse ye the Lorde.

PRaise, O ye seruants of the Lord, [a] praise the name of the Lord.
2 Blessed be the Name of the Lord from henceforth and for euer.
3 The Lords Name is praised from the rising of the sunne vnto the going downe of the same.

[a] By this often repetition he stirreth vp our cold dulnes to praise God, seeing his workes are so wonderfull, & that we are created for the same cause.

4 The Lord is high aboue all [b]nations, & his glorie aboue the heauens.
5 Who is like vnto the Lord our God, that hath his dwelling on high!
6 Who abaseth himselfe to behold *things* in the heauen and in the earth.
7 He raiseth the needy out of the dust, & lifteth vp the [c] poore out of the dung,
8 That he may set him with the princes, *euen* with the princes of his people.
9 He maketh the barren woman to dwell with a familie, *and* a ioyfull mother of children. Praise ye the Lord.

b If Gods glorie shine through all the world, & therefore of all ought to bee prayſed, what great ꝓdamnatiõ were it to his people, among whom chiefly it shineth, if they should not earnestly extoll his Name?
c By preferring the poore to high honour, and giuing the barren children, he sheweth that God worketh not onely in his Church by ordinarie meanes, but also by miracles.

PSAL. CXIIIII. Euening.

1 *How the Israelites were deliuered fourth of Egypt, and of the wonderfull miracles, that God wrought at that time. Which put vs in remembrance of Gods great mercie towarde his Church, who, when the course of nature faileth, preferueth his miraculously.*

WHen [a] Israel went out of Egypt, *and* the house of Iaakob from the [a] barbarous people,
2 Iudah was [b] his sanctification, *and* Israel his dominion.
3 The Sea sawe it and fled: Iorden was turned backe.
4 The [c] mountaines leaped like rams, *and* the hilles as lambes.
5 What ayled thee, O Sea, that thou fleddest? O Iorden, *why* wast thou turned backe?
6 Ye mountaines, *why* leaped ye like rams,

Exod. 13. 3.
a That is, from them that were of a strange language.
b The whole people were witnesses of his holy Maiestie, in adopting them, and of his mightie power in deliuering them.
c Seeing that these dead creatures felt Gods power, and after a sort saw it, much more his people ought to consider it, and glorifie him for the same.

ande hilles as lambes?

7 The [d]earth trembled at the presence of the Lorde, at the presence of the God of Iaakob,

8 Which [e]turneth the rocke into water-pooles, *and* the flint into a fountaine of water.

d Ought then his people to bee insensible, when they see his power and maiestie?

e That is, admiraculously water to come out of the rocke in most abundance, Exodus 17.6.

PSAL. CXV.

1 *A prayer of the faithfull oppressed by idolatrous tyrants, agaynst whome they desire that God would succour them,* 9 *Trusting most constantly that God will preserue them in this their neede, seeing that hee hath adopted and receiued them to his fauour,* 18 *Promising finally that they will not be vnmindfull of so great a benefite, if it would please God to heare their prayer, and deliuer them by his omnipotent power.*

NOt [a]vnto vs, O Lorde, not vnto vs, but vnto thy Name giue the glorie, for thy louing mercie *and* for thy trueths sake.

2 Wherfore shal the heathen say, [b]Where is nowe their God?

3 But our God [u] in heauen: he doth what soeuer he [c] will.

4 Their idoles *are* [d] siluer and golde, *euen* the worke of mens hands.

5 They haue a mouth and speake not: they haue eyes and see not.

6 They haue eares & heare not: they haue

a Because God promised to deliuer them, not for their sakes, but for his Name, Isa. 48.11, therefore they ground their prayer vpon this promes.

b When the wicked see that God accomplisheth not his promes, as they imagine, they thinke there is no God.

c No impediments can let this worke, but he vseth euen the impediments to serue his will.

d Seeing that neither the matter, nor the forme can commend the idoles, it followeth that there is nothing, why they should be esteemed.

noses

noses and smell not.
7 They haue [e] hands and touch not: they haue feete and walke not: neither make they a sound with their throte.
8 They that make them are [f] like vnto them: *so are* all that trust in them.
9 O Israel, trust thou in the Lord: *for* he is their helpe and their shield.
10 [g] O house of Aaron, trust ye in [i] Lord: *for* he is their helpe and their shield.
11 Ye that feare the Lord, trust in [i] Lord: *for* he is their helper and their shield.
12 The Lord hath bene mindful of vs: he will blesse, he [h] will blesse the house of Israel, he will blesse the house of Aaron.
13 Hee will blesse them that feare the Lord, both small and great.
14 The Lorde will increase *his graces* toward you, *euen* towarde you, and towarde your children.
15 Ye are blessed of the Lord, which made the heauen and the earth.
16 The [k] heauens, *euen* the heauens *are* the Lords: but he hath giuen the earth to the sonnes of men.
17 The dead praise not the Lord, neither any that [l] goe downe into the *place of* silence.
18 But wee will praise the Lorde from henceforth and for euer. Prayse ye the Lord.

e He sheweth what great vanitie it is to aske helpe of them, which not onely haue no helpe in the, but lacke sense and reason.
f As much without sense as blockes and stones.
g For they were appointed by God as instructers & teachers of faith and religion for others to folow.
h That is, he will continue his graces towards his people.
i And therfore doeth still gouerne and continue all things therein.
k And they declare ynough his sufficiencie, so that the world serueth him nothing, but to shew his fatherly care towarde men.
l Though the dead set forth Gods glorie, yet he meaneth that they prayse him not in his Church and Congregation.

PSAL. CXVI. Morning.

1 *Dauid being in great danger of Saul in the desert of Maon, perceiuing the great and inestimable loue of God towarde him, magnifieth*

such great mercies, 13 *and protesteth that he will be thankefull for the same.*

1 [a] Loue the Lorde, because he hath heard my voyce *and* my prayers.
2 For he hath inclined his eare vnto me, when I did call *vpon him* [b] in my dayes.
3 *When* the snares of death compassed me, and the griefes of the graue caught me: *when* I found trouble and sorrowe,
4 Then I called vppon the name of the Lord, *saying*, I beseech thee, O Lord, deliuer my soule.
5 The Lord *is* [c] mercifull & righteous, & our God *is* full of compassion.
6 The Lord preserueth the simple: I was in miserie and he saued me.
7 Returne vnto thy rest, O [d] my soule: for the Lorde hath bene beneficiall vnto thee,
8 Because thou hast deliuered my soule from death, mine eyes from teares, *and* my feete from falling.
9 I shall [e] walke before the Lorde in the lande of the liuing.
10 [f] I beleeued, therefore did I speake: *for* I was sore troubled.
11 I said in my [g] feare, All men are lyers.
12 What shall I render vnto the Lord for all his benefits toward me?
13 I will [h] take the cup of saluation, and call vppon the Name of the Lord.

a He geuneth that no pleasure is so great, as to seele Gods helpe in our necessitie, neither that any thing more stirreth vp our loue toward him.
b That is, incóuenient time to seeke helpe, which was whe he was in distresse.
c He sheweth foorth the fruit of his loue in calling vpon him, confessing him to be iust and mercifull, and to helpe them that are destitute of aid and counsell.
d Which wast vnquieted before, now rest vpon the Lord: for he hath bin beneficiall towardes thee.
e The Lord will preserue me, and saue my life.
f I felt all these thinges, and therefore was moued by faith to confesse them, 2 Cor.4.13.
g In my great distresse I thought God would not regard man, which is but lies and vanitie, yet I ouercame this tentation, and felt the contrarie.
h In the Lawe they vsed to make a banket, when they gaue solemne thankes to God, and to take the cuppe and drinke in signe of thankesgiuing.

14 I will pay my vowes vnto the Lorde,
euen now in the presence of all his people.
15 Pretious in the sight of the Lord *is* the
i death of his Saints.
16 Behold, Lord: for I am thy seruant, I
am thy seruaunt, *and* the sonne of thine
handmaid: thou hast broken my bonds.
17 I will offer to thee a sacrifice of praise,
and will call vpon the name of the Lord.
18 I will pay my k vowes vnto the Lorde,
euen now in the presence of all his people,
19 In the courts of the Lords house, *euen*
in the middes of thee, O Ierusalem. Praise
ye the Lord.

i I perceiue that God hath a care ouer his so that he hath disposeth their death, & taketh an account.

k I will thanke him for his benefites: for y is a iust paiment, to confesse that we owe all to God.

PSAL. CXVII.

1 *He exhorteth the Gentiles to praise God, because he hath accomplished aswell to them as to the Iewes, the promise of life euerlasting by Iesus Christ.*

ALl * nations, praise ye the Lord: all ye
people, praise him.
2 For his louing kindenesse is great to-
ward vs, and the a trueth of the Lord *endu-*
reth for euer. Praise ye the Lord.

Rom. 15. 11.

a That is, the most certaine and continuall testimonies of his Fatherly grace.

PSAL. CXVIII.

1 *Dauid reiected of Saul & of the people, at the time appointed obtained the kingdome. 4 For the which he biddeth all them, that feare the Lord, to be thankefull. And vnder his person in all this was Christ liuely set forth, who should be of his people reiected.*

PRayse a ye the Lord, because he is good:
for his mercie *endureth* for euer.
2 Let Israel now say, That his mercie endu-

a Because God by creating Dauid king, shewed his mercie toward his afflicted Church, the Prophet doeth not onely himselfe thanke God, but exhorteth all the people to doe the same.

reth

reth for euer.
3 Let the house of Aaron now say, That his mercie *endureth* for euer.
4 Let them, that feare the Lorde, nowe say, That his mercie *endureth* for euer.
5 I called vpon the Lord in [b] trouble, *and* the Lord heard me, *and set me* at large.
6 The Lord *is* with me: *therefore* I wil not feare what [c] man can doe vnto me.
7 The Lord *is* with me among them that helpe me: therefore shall I see *my desire* vpon mine enemies.
8 It is better to trust in the Lord, then to haue confidence [d] in man.
9 It is better to trust in the Lord, then to haue confidence in princes.
10 All nations haue compassed me: but in the Name of the Lord shall I destroy thé.
11 They haue compassed me, yea, they haue compassed me: but in the Name of the Lord I shall destroy them.
12 They came about me like bees, *but* they were quenched as a fire of thornes: for in the Name of the Lorde I shall destroy them.
13 [e] Thou hast thrust sore at me, that I might fall: but the Lord hath holpen me.
14 The Lord *is* my strength and [f] song: for he hath bene my deliuerance.
15 The [g] voyce of ioy and deliuerance *shalbe* in the tabernacles of the righteous, *saying*, The right hande of the Lorde hath done valiantly.
16 The right hand of the Lord is exalted:

b We are here taught, that the more that troubles oppresse vs, the more ought we to be instant in prayer.
c Being exalted to this estate, he assured him sesse to haue man euer to be his enemie. Yet he doubted not but God would maintaine him, because he had placed him.
d He sheweth that he had trusted in vaine, if he had put his confidence in man, to haue bene preferred to the kingdom, and therefore he put his trust in God and obteined.
e He noteth Saul his chiefe enemie.
f In that he was deliuered, it came not of him selfe, nor of the power of man, but onely

d Gods fauour: therefore he will praise him. g He promiseth both to render graces himselfe, and to cause others to doe the same, because that in his person the Church was restored.

h So ỳ all, that are both faire and neere, may see his mightie power.

i He willeth the doores of the Tabernacle to be opened, that he may declare his thankfull minde. *Isa.28.16. mat. 21.42. act.4.11. rom.9.33. 1.pet. 2.6,7.*

k Though Saul and the chiefe powers refused me to be King, yet God hath preferred me above them all.

l Wherein God hath shewed chiefly his mercie, by appointing me King, & deliuering his Church.

m The people pray for the prosperitie of Danids kingdome, who was the figure of Christ.

n Which are the priests and haue ỳ charge thereof, as Nom.6.23.

o Because he hath restored vs from darkenesse to light, we will offer sacrifices and praises vnto him.

h the right hand of the Lorde hath done valiantly.

17 I shall not die, but liue, and declare the workes of the Lorde.

18 The Lorde hath chastened me sore, but he hath not deliuered me to death.

19 Open ye vnto me the i gates of righteousnesse, *that* I may goe into them, *and* praise the Lord.

20 This is the gate of the Lord: the righteous shall enter into it.

21 I will praise thee: for thou hast heard me, and hast bene my deliuerance.

22 * The stone, *which* the builders k refused, is the head of the corner.

23 This was the Lordes doing, *and* it is marueilous in our eyes.

24 This is the l day, *which* the Lord hath made: let vs reioyce and be glad in it.

25 m O Lorde, I pray thee, saue nowe: O Lord, I pray thee now giue prosperitie.

26 Blessed *be he*, that cõmeth in the name of the Lorde: n we haue blessed you out of the house of the Lord.

27 The Lorde *is* mightie, and hath giuen vs o light: binde the sacrifice with cordes vnto the hornes of the altar.

28 Thou art my God, & I wil praise thee, *euen* my God: therefore I will exalt thee.

29 Praise ye the Lord, because he is good: for his mercie *endureth* for euer.

PSAL. CXIX. Euening.

1 *The Prophet exhorteth the childrẽn of God to frame their liues accordiug to his holy words.*

Also hee sheweth wherein the true seruice of God standeth: that is, whē we serue him according to his worde, and not after our owne fantasies.

ALEPH.

BLessed *are* a those that are vpright in *their* way, *and* walke in the Lawe of the Lord.

2 Blessed *are* they ẏ keepe his testimonies, & seeke him with their whole heart.

3 Surely they worke b none iniquity, *that* walke in his wayes.

4 Thou hast commaunded to keepe thy precepts diligently.

5 c Oh that my wayes were directed to keepe thy statutes.

6 Then shoulde I not bee confounded, when I haue respect vnto all thy commandements.

7 I will prayse thee with an vpryght d heart, when I shal learne ẏ e iudgements of thy righteousnes.

8 I will keepe thy statutes: forsake mee not f ouerlong.

a Here they are not called blessed, which thinke themselues wise in their owne iudgement, nor which imagine to themselues a certaine holines, but they whose conuersation is without hypocrisie.

b For they are ruled by Gods Spirit and imbrace no doctrine but his.

c Dauid acknowledgeth his imperfection, desiring God to reforme it, that his life may bee conformable to Gods worde.

d For true religion standeth in seruing God without hypocrisie. e That is, thy precepts, which conteine perfite righteousnesse.

f He refuseth not to bee tryed by tentations, but he leareth to fayntaint, if God succour not his infirmitie in time.

BETH.

9 Wherewith shal a a yong man redresse his way ẏ in taking heed *thereto* according to thy word.

10 With my whole heart haue I sought thee: let me not wander from thy commādements.

a Because youth is most giuen to licentiousnesse, he chiefly warneth them to frame their lives better ine to Gods word.

11 I haue [b] hid thy promes in mine heart, that I might not sinne against thee.
12 Blessed art thou, O Lord: teach me thy statutes.
13 With my lips haue I declared all the iudgements of my mouth.
14 I haue had as great [c] delight in ȝ way of thy testimonies, as in all riches.
15 I will meditate in thy precepts, & consider thy wayes.
16 I will delite in thy statutes, & will not forget thy word.

b If Gods word be grauen in our hearts, we shalbe more able to resist the assaultes of Satan, and therefore the Prophet desireth God to instruct him daily more and more therin.

c The Prophet doth not boast of his vertues, but setteth forth an example for others to followe Gods word, and leaue worldly vanities.

GIMEL.

17 Bee benificiall vnto thy seruant, *that* I may [a] liue and keepe thy word.
18 Open mine eies, that I may see ȝ wonders of thy Lawe.
19 I am a [b] stranger vpon earth: hide not thy commandements from me.
20 Mine heart breaketh for the desire to thy iudgements alwayes.
21 Thou [c] hast destroied the proude: cursed are they that do erre from thy cõmandements.
22 Remoue frõ me shame and contempt: for I haue kept thy testimonies.
23 [d] Princes also did sit, & speake against me: *but* thy seruant did meditate in thy statutes.
24 Also thy testimonies *are* my delite, *and* my counsellers.

a He sheweth that we ought not to desire to liue but to serue God, and that we cannot serue him aright, except he open our eyes and mindes.

b Seeing mans life in this worlde is but a passage, what should become of him, if thy word were not his guide?

c In all ages thou hast plagued all such, which maliciously and contemptuously depart from thy truth.

d When the powers of ȝ worlde gaue false sentence against me, thy word was a guide and counseller to teach me what to doe, and to comfort me.

DALETH.

DALETH.

25 My soule cleaueth to the [a]dust: quicke me according to thy word.
26 I haue [b]declared my wayes, and thou heareſt me: teach me thy ſtatutes.
27 Make me to vnderſtand the way of thy precepts, and I will meditate in thy wonderous workes.
28 My ſoule melteth for heauineſſe: rayſe me vp according vnto thy [c]word.
29 Take from me the [d]way of lying, and graunt me graciouſly thy Lawe.
30 I haue choſen the way of trueth, *and* thy iudgements haue I layde *before me.*
31 I haue cleaued to thy teſtimonies, O Lord: confound me not.
32 I will run [f]y way of thy cõmandements, when thou [e]ſhalt enlarge mine heart.

a That is, it is almeſt brought to the grane, & without thy worde I cannot liue.
b I haue confeſſed mine offences, and now depend wholy on thee.
c If God did not maintaine vs by his word, our life woulde drop away like water.
d Inſtruct me in thy worde, whereby my minde may be purged from vanitie, and taught to obey thy will.
e By this hee ſheweth that wee can neyther chuſe good, cleaue to Gods word, nor runne forward in his way, except he make our hearttes large to receiue his grace, and willing to obey.

HE. Morning.

33 TEach [a]me, O Lorde, the way of thy ſtatutes, and I will keepe it vnto the ende.
34 Giue mee vnderſtanding, and I will keepe thy Lawe: yea, I will keepe it with my whole [b]heart.
35 Direct me in the path of thy commandements: for therein is my delite.
36 Incline mine heart vnto thy teſtimonies, and not to [c]couetouſnes.
37 Turne away mine [d]eies frõ regarding vanitie, *and* quicken me in thy way.
38 Stablish thy promes to thy ſeruant, be-

a He ſheweth that he cannot followe on to the end, except God teach him oft times, and leade him forwarde.
b Not onely in outwarde conuerſation, but alſo with inwarde affection.
c Hereby meaning all other vices, becauſe couetouſneſſe is the root of all euill.
d Meaning all his ſenſes.

cause he feareth thee.

39 Take awaye [e] my rebuke that I feare: for thy iudgements *are* good.

40 Behold, I desire thy commandements: [f] quicken me in thy righteousnes.

e Let me not fall to thy dishonour, but let mine heart still delite in thy gracious worde.

f Gine me strength to continue in thy worde euen to the ende.

VAV.

41 And let thy [a] louing kindnes come vnto me, O Lord, *and* thy saluatiõ according to thy promes.

42 So shal I [b] make answere vnto my blasphemers: for I trust in thy worde.

43 And take not the word of trueth vtterly out of my mouth: for I waite for thy iudgements.

44 So shall I alway keepe thy Lawe for euer and euer.

45 And I will [c] walke at libertie: for I seeke thy precepts.

46 I will speake also of thy testimonies before [d] Kings, and will not be ashamed.

47 And my delite shal be in thy commandements, which I haue loued.

48 Mine handes also wil I lift vp vnto thy commandements, which I haue loued, & I will meditate in thy statutes.

a He sheweth that Gods mercie and loue is ye first cause of our saluation.

b By trusting in Gods word he assureth him selfe to be able to confute the slaunders of his aduersaries.

c They, that simplie walke after Gods word, haue no lets to intangle them, where as they that doe contrarie, are euer in nets and feares.

d He sheweth that the children of God ought not to suffer their Fathers glory to bee obscured by the vayne pompe of princes.

ZAIN.

49 Remember [a] the promes made to thy seruant, wherein thou hast caused mee to trust.

50 It is my comfort in my trouble: for thy promes

a Though he feele Gods hand still to lye vpon him, yet he restetn on hir promes and comforteth hi selfe it euen

promes hath quickened me.
51 The [b] proud haue had me exceedingly in derision: *yet* haue I not declined fro thy Lawe.
52 I remembred thy [c] iudgements of old, O Lord, and haue bene comforted.
53 [d] Feare is come vpon me for the wicked, that forsake thy Lawe.
54 Thy statutes haue bene my songs in the house of my [e] pilgrimage.
55 I haue remembred thy Name, O Lord, in the [f] night, and haue kept thy Lawe.
56 [g] This I had because I kept thy precepts.

b Meaning the wicked, which cõtemne Gods worde, and treade his religion vnder foote.
c That is, the examples, whereby thou declarest thy selfe to be iudge of the worlde.
d That is, a vehement zeale

to thy glorie, and indignation against the wicked. e In the course of this life and sorowfull exile. f Euen when other sleepe. g That is, al these bene fruits.

CHETH.

57 O Lorde, *that art* my [a] portion, I haue determined to keepe thy wordes.
58 I made my supplication in thy presẽce with *my* whole heart: be merciful vnto me according to thy promes.
59 I haue considered my [b] wayes, and turned my feete into thy testimonies.
60 I made haste & delayed not to keepe thy commandements.
61 The bãds of the wicked haue [c] robbed me: *but* I haue not forgotten thy Lawe.
62 At midnight will I rise to giue thanks vnto thee, because of thy righteous iudgements.
63 I am [d] companion of all them that feare thee, and keepe thy precepts.
64 The earth, O Lorde, is full of thy mercie: [e] teach me thy statutes.

a I am persuaded that to keepe thy Lawe is an heritage and great gaine for me.
b He sheweth that none can imbrace the worde of God, except he consider his owne imperfections and wayes.
c They haue gone about to drawe me into their company.
d Not onely in mutual consent, but also with ayde and succour.

e For the knowledge of Gods worde is a singular tokẽ of his fauour.

TETH.

65 O Lord, thou hast dealt [a] graciously w̄ thy seruant according vnto thy word.
66 Teach me good iudgement & knowledge: for I haue beleeued thy commandements.
67 Before I was [b] afflicted, I went astray: but nowe I keepe thy worde.
68 Thou art good and gracious: teache me thy statutes.
69 The proude haue imagined a lie against me: *but* I will keepe thy precepts with *my* whole heart.
70 [c] Their heart is fat as grease: *but* my delight is in thy Law.
71 It is [d] good for me that I haue bene afflicted, that I may learne thy statutes.
72 The Lawe of thy mouth is better vnto me, then thousands of golde and siluer.

a Hauing proued by experience that God was true in his promes, he desireth that he would increase in him knowledge and iudgement.
b So Ieremie saith, that before the Lorde touched him, he was like a calfe vntamed: so that the vse of Gods rods is to call vs home to God.
c Their heart is indured and hardened, puffed vp with prosperitie and vaine estimation of them selues.
d He confesseth that before that he was chastened, he was rebellious, as man *by* nature is.

IOD. Euening.

73 THine handes haue [a] made me and fashioned me: giue me vnderstanding *therefore*, that I may learne thy commandements.
74 So they that [b] feare thee, seeing me shall reioyce, because I haue trusted in thy worde.
75 I know, O Lord, ✓ thy iudgements *are* right, & ✓ thou hast afflicted me [c] iustly.
76 I pray thee that thy mercie may comfort me according to thy promes vnto thy seruant.
77 Let thy tēder mercies come vnto me,

a Because God leaueth not his worke, that he hath begun, he desireth a newe grace: that is, that he woulde continue his mercies.
b When God sheweth his grace toward *me*, he testifieth to others that he fayleth not them that trust in him.
c *Heb. in truth.*

that I may [c] liue: for thy Law *is* my delite.
78 Let the proude be ashamed: for they haue dealt wickedly *and* falsely with me: *but* I meditate in thy precepts.
79 Let such as feare thee [d] turne vnto me, and they that [e] knowe thy testimonies.
80 Let mine heart be vpright in thy statutes, that I be not ashamed.

c He declareth that when he felt not Gods mercies, he was as dead.
d That is, he comforted by mine example.
e He sheweth that there can be no true feare of God without the knowledge of his word.

CAPH.

81 My sonle [a] fainteth for thy saluation: *yet* I waite for thy worde.
82 Mine eyes faile for thy promes, saying, When wilt thou comfort me?
83 For I am like a [b] bottell in the smoke: *yet* doe I not forget thy statutes.
84 How many are the [c] dayes of thy seruant? when wilt thou execute iudgement on them that persecute me?
85 The proud haue [d] digged pits for me, which is not after thy Lawe.
86 All thy cōmandemenes *are* true: they persecute me falsely: [e] helpe me.
87 They had almost consumed [f] me vpon the earth: but I forsooke not thy precepts.
88 Quicken me according to thy louing kindenesse: so shall I keepe the testimonie of thy mouth.

a Though my strength faile me, yet my soul groneth and sigheth, resting still in thy word.
b Like a skin or bottel or bladder that is parched in the smoke.
c How lōg wilt thou afflict thy seruant?
d They haue not onely oppressed me vioolently, but also craftily conspired against me.
e He asketh him safe, that persecute them, God will deliuer his, and destroy such as vniustly.
f Finding no helpe in earth, he lifteth vp his eyes to heauen.

LAMED.

89 O Lord, thy worde endureth for euer in [a] heauen.
90 Thy truth *is* frō generation to generation: thou hast laid ♀ foundation of the

a Because none should esteme Gods word according to the changes of things in this world, he sheweth that it abideth in heauen, and therefore is immutable.

earth,

earth, and it abideth.
91 They [b] cõtinue *euẽ* to this day by thine ordinances: for all *are* thy seruants.
92 Except thy Law had bene my delite, I shuld now haue perished in mine afflictiõ.
93 I will neuer forget thy precepts: for by them thou hast quickened me
94 I am [c] thine, saue me: for I haue sought thy precepts.
95 The wicked haue waited for me to destroy me: *but* I wil cõsider thy testimonies.
96 I [d] haue seene an end of all perfection: *but* thy cõmandement *is* exceeding large.

b Seeing the earth and all creatures remaine in the estate, wherein thou hast created them, much more thy truth remaineth constant and vnchangeable.
c He proueth by effect, that he is Gods childe, because he seeketh to vnderstande his worde.
d There is nothing so perfect in earth, but it hath an ende: onely Gods worde lasteth for euer.

MEM.

97 Oh how loue I thy law! [a] it is my meditation continually.
98 By thy commaundements thou hast made me wiser then mine enemies: for they are euer with me.
99 I haue had more [b] vnderstanding the all my teachers: for thy testimonies *are* my meditation.
100 I vnderstood more then the ancient, because I kept thy precepts.
101 I haue refrained my feet from euery euill way, that I might keepe thy worde.
102 I haue not declined from thy judgements: for [c] thou diddest teach me.
103 Howe sweete are thy promises vnto my mouth! *yea*, more then hoby vnto my mouth.
104 By thy precepts I haue gotten vnderstanding: therefore I hate all ỹ wayes of falshoode.

a He sheweth that we can not loue Gods word except we exercise our selues therein and practise it.
b Whosoeuer doeth subiect him selfe onely to Gods worde, shall not onely be safe against the practises of his enemies, but also feame more wisdome, then they that professe it, and are men of experience.
c So then of our selues we cã do nothing: but when God doeth inwardly instruct vs with his Spirite, we feele his graces sweeter then hoie.

NVN. Morning.

105 THy worde is a [a] lanterne vnto my feete, and a light vnto my path.
106 I haue [b] sworne and will performe it, that I will keepe thy righteous iudgemẽts.
107 I am very sore afflicted: O Lord, quicken me according to thy word.
108 O Lorde, I beseeche thee accept the free offerings of my mouth, and teach me thy iudgements.
109 My [c] soule is continually in mine hand: yet do I not forget thy Lawe.
110 The wicked haue layde a snare for me: but I swarued not from thy precepts.
111 Thy testimonies haue I taken as an [d] heritage for euer: for they are the ioye of mine heart.
112 I haue applied mine heart to fulfill thy statutes alway, *euen* vnto the ende.

a Of our selues we are but darknes, & cannot see, except we be lightned w Gods word.
b So a faithfull ought to binde the selues to God by a solemne oathe and promes, to stirre vp their zeale to imbrace Gods word.
c That is, my prayers and thankesgiuing, which sacrifice Hose calleth the calues of the lippes, Chap. 14. vers. 3.
d That is, I am in cõtinual danger of my life. e I esteme no worldly things, but made thy worde mine inheritance.

SAMECH.

113 I hate [e] vaine inuentions: but thy law doe I loue.
114 Thou art my refuge and shielde, *and* I trust in thy word.
115 [b] Away from me, ye wicked: for I will keepe the commandements of my God.
116 Stablish mee according to thy promes, that I may liue, and disappoynt mee not of mine hope.
117 [c] Stay thou me, and I shalbe safe, & I will desire continually in thy statutes.
118 Thou hast troddẽ downe all thẽ [f] departe from thy statutes: for their [d] deceit *is* vain.

a Whosoeuer will imbrace Gods word aright, must abhorre all fantasies and imaginations both of him selfe and of others.
b And hinder me not to keepe the lawe of the Lorde.
c He desireth God to continuall assistance, least he shoulde fainte in the race, which he had begunne.
d The traitie practises of them that contemne thy Lawe, shall be brought to noughte.

119 Thou hast taken away all the wicked of the earth *like* [e] drosse: therefore I loue thy testimonies.

120 My flesh [f] trembleth for feare of thee, and I am afraide of thy iudgements.

[e] Which infected thy people, as drosse doeth the metall.

[f] Thy iudgements doe not onely teache mee obedience, but cause me to feare, considering mine owne weakenes, which feare causeth repentance.

AIN.

121 I haue executed iudgement and iustice: leaue me not to mine oppressours.

122 [a] Answere for thy seruant in *y*, which is good, *and* let not *y* proude oppresse me.

123 Mine eyes haue fayled *in waiting* for thy saluation, and for thy iust promes.

124 Deale with thy [b] seruant according to thy mercy, and teach me thy statutes.

125 I am thy seruant: graunt me *therefore* vnderstanding, that I may know thy testimonies.

126 It is [c] time for thee Lorde to worke: *for* they haue destroyed thy Lawe.

127 Therefore loue I thy cõmandements aboue golde, yea, aboue most fine gold.

128 Therefore I esteeme all thy precepts most iust, and hate all false [d] wayes.

[a] Put thy false betweene mine enemies & me, as if thou were my pledge.

[b] Hee boasteth not that hee is Gods seruant, but hereby putteth God in minde, that as he made him his by his grace so he would cõtinue his fauor toward him.

[c] The prophet sheweth that when the wicked haue brought all things to confusion, and Gods word to vtter contempt, then is it Gods time to helpe and send remedie.

[d] That is, whatsoeuer dissenteth from the puritie of thy word.

PE.

129 Thy testimonies *are* [a] wonderfull: therefore doeth my soule keepe them.

130 The entrance into thy [b] words sheweth light, *and* giueth vnderstanding to the simple.

131 I opened my mouth & [c] panted, be-

[a] Containing high and secret mysteries, so *y* I am moued w admiration and reuerence.

[b] The simple idiots, that submit themselues to God, haue their eyes opened, and their minds illuminated so soone as they begin to reade Gods word.

[c] My zeale toward thy worde was so great.

cause

cause I loued thy commandements.
132 Looke vpon me and be merciſull vnto me, as thou vſest to doe vnto those that loue thy Name.
133 Direct my steps in thy worde, and let none iniquitie haue dominion ouer me.
134 Deliuer mee from the oppreſſion of men, and I will keepe thy precepts.
135 Shewe the light of thy countenance vpon thy seruant, & teach me thy statutes.
136 Mine eyes gush [d] out with riuers of water, because they keepe not thy Lawe.

d He sheweth what ought to be the zeale of Gods children, when they see his worde contemned.

TSADDI.

137 Righteous art thou, O Lord, and iuſt *are* thy iudgements.
138 Thou hast commaunded [a] justice by thy testimonies and trueth especially.
139 * My zeale hath euen consumed me, because mine enemies haue forgotten thy wordes.
140 Thy word is proued [b] most pure, and thy seruant loueth it.
141 I am [c] small & despised: *yet* doe I not forget thy precepts.
142 Thy righteousneſſe *is* an euerlasting righteousnes, and thy Lawe *is* trueth.
143 Trouble and anguish are come vpon me: *yet are* thy commandements my delite.
144 The righteousnes of thy testimonies *is* euerlasting: graunt me vnderstanding, & I shall [d] liue.

a We can not confeſſe God to be righteous, except we liue vprightly and truely, as hee hath commanded. *Psalm.69.9. Iohn.2.17.*
b Golde hath neede to be fined, but thy worde is perfection it ſelfe.
c This is the true zeal, to praise God in aduersitie.
d So that the life of man without the knowledge of God is death.

KOPH. Euening.

145 I haue [a] cryed with *my* whole heart: heare me, O Lord, *and* I will keepe thy statutes.

a He sheweth that all his affections and whole heart are bent to Godwarde for to helpe in his dangers.

146 I called vpon thee: saue me, & I will keepe thy testimonies.
147 I preuented the morning light, and cryed: *for* I waited on thy word.
148 Mine eyes [b] preuent the *night* watches, to meditate in thy word.
149 Heare my voyce according to thy louing kindnes: O Lord, quicken me according to thy ‖iudgement.
150 They drawe neere, that followe after [c] malice, *and* are farre from thy Lawe.
151 Thou art neere, O Lorde: for all thy commandements *are* true.
152 I haue knowne long since [d] by thy testimonies, that thou hast established them for euer.

RESH.

153 Beholde mine affliction, and deliuer me: for I haue not forgotten thy Lawe.
154 Pleade my cause, & deliuer me: quicken me according vnto thy [a] worde.
155 Saluation *is* farre from the wicked, because they seeke not thy statutes.
156 Great are thy tẽder mercies, O Lord: quicken me according to thy [b] iudgemẽts.
157 My persecutours & mine oppressours *are* many: *yet* doe I not swarue from thy testimonies.
158 I sawe ye transgressours & was [c] grieued, because they kept not thy word.
159 Consider, O Lorde, howe I [d] loue thy precepts: quicken me according to thy louing kindnes.
160 The [e] beginning of thy word is trueth, and all ye iudgementes of thy righteousnes *endure* for euer.

b He was more earnest in the studie of Gods word, then they that kept the watch were in their charge. ‖*Or, customs.*
c He sheweth the nature of the wicked to be to persecute against their conscience.
d His faith is grounded vpon Gods word, ye he woulde euer be at hand whẽ his children be oppressed.

a For without Gods promes there is no hope of deliuerance.
b According to thy promes made in ye Law, which because ye wicked lacke, they can haue no hope of saluation.
c My zeale consumed me, whẽ I saw their malice & cõtempt of thy glory.
d It is a sure signe of our adoption, when we loue ye lawe of God.
e Since thou first promisedst, euen to the ende all thy sayings are true.

SCHIN.

161 Princes haue [a] persecuted me without cause, but mine heart stoode in awe of thy wordes.
162 I reioyce at thy worde, as one that findeth a great spoile.
163 I hate falshoode and abhorre it, *but* thy Lawe doe I loue.
164 [b] Seuen times a day do I praise thee, because of thy righteous iudgements.
165 They, [c] that loue thy Law, shall haue great prosperitie, and they shal haue none hurt.
166 Lord, I haue [d] trusted in thy saluatiõ, and haue done thy commandements.
167 My soule hath kept thy testimonies: for I loue them exceedingly.
168 I haue kept thy precepts & thy testimonies: [e] for al my waies *are* before thee.

a The threatenings and persecutions of princes could not caust me to shrinke to confesse thee, whome I more feare then men.
b That is, often and sundrie times.
c For their cõscience assureth them, that they please thee, whereas they, that loue not thee, haue the contrary.
d He sheweth that we must first haue faith, before we can worke and please God.
e I had no respect of men, but set thee alwayes before mine eyes, as the iudge of my doings.

TAV.

169 Let my complaint come before thee, O Lorde, *and* giue me vnderstanding, [a] according vnto thy worde.
170 Let my supplicatiõ come before thee, *and* deliuer me according to thy promes.
171 My lippes shall [b] speake praise, when thou hast [c] taught me thy statutes.
172 My tongue shall intreate of thy worde: for all thy commandements *are* righteous.
173 Let thine hand helpe me: for I haue chosen thy precepts.
174 I haue longed for thy saluation, O Lorde, and thy Lawe *u* my delight.
175 Let my soule liue, & it shal praise thee, and

a As thou hast promised to be ỳ scholemaster vnto all them, that depende vpon thee.
b The *worde* signifieth to powre foorth continually.
c All his prayer, and desire is, to profit in the word of God.

d That is, thy prouident care ouer me, and wherwith thou wilt iudge mine enemies.

and thy d iudgements shall helpe me.
176 I haue e gone astray like a lost sheep: seeke thy seruant, for I doe not forget thy commaundements.

e Being chased to and fro by mine enemies, & having no place to rest in.

PSAL. CXX. Morning.

3 *The prayer of Dauid being vexed by the false reportes of Sauls flatterers: 5 And therefore he lamenteth his long abode among those infidels, 7 Who were geuen to all kinde of wickednes and contention.*

¶ A song of a degrees.

1 Called vnto the Lorde in my b trouble, and he heard me.
2 Deliuer my soule, O Lord, from lying lippes, *and* from a deceitfull tongue.
3 What doeth *thy* c deceitfull tongue bring vnto thee? or what doeth it auaile thee?
4 *It is as* the d sharpe arrowes of a mightie man, and *as* the coles of iuniper.
5 Wo is to me that I remaine in e Meshech, *and* dwell in the tents of f Kedar.
6 My soule hath too long dwelt with him that hateth peace.
7 I *seeke* g peace, and when I speake *thereof*, they are *bent* to warre.

a That is, of lifting vp the tune & rising in singing.
b Albeit the children of God ought to ioyce whē they suffer for righteousnes sake, yet it is a great griese to the flesh to heare euill for well doing.
c He assured himselfe that God wouldc turne their craft to their owne destruction.
d He sheweth that there is nothing so sharpe to pearce, nor so hott to set on fire as a slanderous tongue.
e These were people of Arabia, which came of Iaphet, Gen. 10. 2.
f That is, of the Ishmaelites.
g He declareth what he meaneth by Meshech, & Kedar: to wit, the Israelites, which had degenerate from their godly fathers, and hated and contended against the faithfull.

PSAL. CXXI.

1 *This Psalme teacheth that the faithful ought onely to looke for helpe at God, 7 Who onely doeth maintaine, preserue and prosper his Church.*

¶ A

¶ A song of degrees.

I Will lift mine eyes ‖ vnto the mountaines, from whence mine helpe shall come.
2 Mine helpe *commeth* from the Lorde, which hath made the [a] heauen and the earth.
3 He will not suffer thy foote to slippe: *for* he that keepeth thee, will not [b] slumber.
4 Behold, he that keepeth Israel, wil neither slumber nor sleepe.
5 The Lord *is* thy keeper: the Lord *is* thy shadowe at thy right hand.
6 The sunne shall not [c] smite thee by day, nor the moone by night.
7 The Lord shall preserue thee from all euill: he shall keepe thy soule.
8 The Lorde shall preserue thy [d] going out, and thy comming in from henceforth and for euer.

‖ *Or, aboue the mountains: meaning, that there is nothing so high in this world, wherein he can trust but onely in God.*
a He accusteth mans ingratitude, which cannot depend on Gods power.
b He sheweth that Gods prouidence not onely watcheth ouer his church in generall, but also ouer euerie member thereof. c Neither heate nor colde, nor any incommeditie shall be able to destroye Gods Church: albeit for a time they may molest it.
d Whatsoeuer thou doest enterprise, shall haue good successe.

PSAL. CXXII.

1 Dauid reioyceth in the name of the faithfull, that God hath accomplished his promes, and placed his Arke in Zion. 5 For the which he giueth thankes. 8 And prayeth for the prosperitie of the Church.

¶ A song of degrees, *or Psalme* of Dauid.

I [a] Reioyced, when they said to me, We will goe into the house of the Lord.
2 Our [b] feete shall stand in thy gates, O Ierusalem.
3 Ierusalem *is* builded as a citie, that is

1. Chro. 25. 9.
a He reioyceth that God had appointed a place, where the Arke should still remaine.
b Which were wont to wander to and fro, as the Arke remoued.

c compact together in it selfe:
4 Whereunto [d] the tribes, *euen* the tribes of the Lorde goe vp *according* to the testimonie to Israel, to praise the Name of the Lord.
5 For there are thrones set for iudgement, *euen* the thrones of the house of [e] Dauid.
6 Pray for the peace of Ierusalem: let the prosper that loue thee.
7 Peace be within thy [f] walles, *and* prosperitie within thy palaces.
8 For my [g] brethren & neighbours sakes I will wish thee now prosperitie.
9 Because of the House of the Lorde our God, I will procure thy wealth.

c By the artificiall ioyning & beautie of the houses, he meaneth the concorde, & loue that was betweene the citizens.
d All ye tribes according to Gods couenant shall come and pray there.
e In whose house God placed the throne of iustice, and made it a figure of Christs kingdome.
f The fauour of God prosper thee both within & without.
g Not onely for mine owne sake, but for all the faithfull.

PSAL. CXXIII.

1 *A prayer of the faithfull, which were afflicted either in Babylon or vnder Antiochus by the wicked worldlinges and contemners of God.*

¶ A song of degrees.

I Lift vp mine eyes to thee, that dwellest in the heauens.
2 Behold, as the eyes of [a] seruantes *looke* vnto the hand of their masters, *and* as the eyes of a maiden vnto the hand of her mystres: so our eyes *waite* vppon the Lord our God vntill he haue mercie vpon vs.
3 Haue mercie vppon vs, O Lord, haue mercie vpon vs: for wee haue [b] suffred too much contempt.
4 Our soule is filled to full of the mocking of the wealthie, *and* of the despitefulnes of the proude.

a He compareth the condition of the godly to seruantes that are destitute of all helpe, assuring that when all other helpes faile, God is euer at hand and like himselfe.
b He declareth that when the faithfull are so full, that they can no more endure the oppressions, and scorninges of the wicked, there is alway helpe aboue, if with hangrie desires they call for it.

1 The people of God, escaping a great peril, do acknowledge themselues to bee deliuered, not by their owne force, but by the power of God. 4 They declare the greatnes of the peril, 6 And prayse the Name of God.

¶ A song of degrees *or Psalme* of Dauid.

1 IF the Lorde had not [a] bene on our side, (may Israel now say)

2 If the Lorde had not bene on our side, when men rose vp against vs,

3 They had then swalowed vs vp [b] quicke, when their wrath was kindled against vs.

4 Then the [c] waters had drowned vs, *and* the streame had gone ouer our soule:

5 Then had the swelling waters gone ouer our soule.

6 Praysed *be* the Lord, which hath not giuen vs *as* a pray vnto their teeth.

7 Our soule is escaped, euen as a bird out of the [d] snare of the foulers: the snare is broken and we are deliuered.

8 Our helpe *is* in the Name of the Lorde, which hath made heauen and earth.

a He sheweth that God was readie to helpe at neede, and that there was none other way to be saued, but by his onely meanes.

b So vnable were we to resist.

c Hee vseth most proper similitudes to expresse the great danger that ỳ Church was in, and out of the which God miraculously deliuered them.

d For the wicked did not onely furiously rage against the faithfull, but craftily imagined to destroy them.

PSAL. CXXV.

1 Hee describeth the assurance of the faithful in their afflictions, 4 And desireth their wealth, 5 And the destruction of the wicked.

¶ A song of degrees.

1 THey that trust in the Lorde, *shall bee* as mount Zion, *which* cannot be [a] remoued, but remaineth for euer.

2 *As* the mountaines *are* about Ierusalem: so *is* the Lord about his people from henceforth and for euer.

a Though the worlde be subiect to mutations, yet ỳ people of God shall stand sure and be defended by Gods prouidence.

3 For the [b] rodde of the wicked shal not rest on the lot of the righteous, least the righteous put foorth their hand vnto wickednesse.

4 Doe well, O Lord, vnto those that bee good and true in their hearts.

5 [c] But these that turne aside by their croked *wayes*, them shall the Lorde leade with the workers of iniquitie, *but* peace *shall be* vpon Israel.

b Though God suffer his to be vnder the crosse, least they shoulde imbrace wickednes, yet this crosse shall not so rest vpon them, that it should driue them from hope.

c Hee desireth God to purgh his Church from hypocrites, and such as haue no zeale of the truth.

PSAL. CXXVI. Euening.

1 *This Psalme was made after the returne of the people from Babylon, and sheweth that the meane of their deliuerance was wonderful after the seuentie yeres of captiuitie forespoken by Ieremie, chap. 25. 12. and 29. 10.*

¶ A song of degrees *or Psalme* of Dauid.

When the Lorde brought againe the captiuitie of Zion, we were like them that [a] dreame.

2 Then was our mouth [b] filled with laughter, and our tongue with ioy: then said they among the [c] heathen, The Lord hath done great things for them.

3 The Lorde, hath done great things for vs, *whereof* we reioyce.

4 O Lord, bring againe our captiuitie, as the [d] riuers in the South.

5 They that sow in teares, shal reap in ioy.

6 They went weeping & caried [e] precious

a Their deliuerance was as a thing incredible, and therefore tooke away all excuse of ingratitude.

b He sheweth how the godly ought to reioyce, when God gathereth his Church or deliuereth it.

c If the infidels confesse Gods wonderfull worke, the faithfull can neuer shewe themselues sufficiently thankefull.

d It is no more impossible to God to deliuer his people, then to cause the riuers to runne in the wildernesse and barren places.

e That is, seede which was scarce and deare: meaning, that they which trusted in Gods promes to returne, had their desire.

seede:

ſteede: *but* they ſhall returne with ioy and bring their ſheaues.

PSAL. CXXVII.

1 *He ſheweth that the whole eſtate of the world, both domeſticall and politicall ſtandeth by Gods mere prouidence and bleſsing,* 3 *And that to haue children well nurtred, is an eſpecial grace and gift of God.*

¶ A ſong of degrees *or Pſalme* of Salomon.

1 EXcept the Lord [a] build the houſe, they labour in vaine that build it: except the Lorde keepe the [b] citie, the keeper watcheth in vaine.

2 It is in vaine for [c] you to riſe early, *and* to lie downe late, *&* eat the bread [d] of ſorow: *but* he will ſurely giue [e] reſt to his beloued.

3 Behold, children are the inheritance of the Lord, *and* the fruit of the wombe *his* reward.

4 As *are* the arrowes in the hande of the ſtrong man: ſo *are* the [f] children of youth.

5 Bleſſed *is* the man, that hath his quiuer full of them: *for* they [g] ſhall not bee aſhamed, when they ſpeake *with their* enemies in the gate.

a That is, gouerne and diſpoſe all things perteyning to the familie.
b The publike eſtate of the cõmon wealth.
c Which watch and warde, and are alſo magiſtrates, and rulers of the citie.
d Either that, which is gotten by hard labour, or eaten with gneſe of minde.
e Not exempting them from labour, but making their table, and as it were a reſt.
f That is indued with ſtrength and vertues from God: for theſe are ſignes of Gods bleſsings, and not the number.
g Such children ſhalbe able to ſtoppe their aduerſaries mouthes, when their godly life is maliciouſly accuſed before iudges.

PSAL. CXXVIII.

1 *He ſheweth that bleſſednes appertaineth not to all vniuerſally, but to them onely that feare the Lord, and walke in his wayes.*

¶ A ſong of degrees.

1 BLeſſed *is* euery one that feareth the Lord and walketh in his [a] wayes.

a God appreueth not our life, except it be reformed, according to his worde.

2 When thou eareſt the labours of thine
[b] hands, thou ſhalt be bleſſed, and it ſhalbe
well with thee.
3 Thy wife *ſhall be* as the fruitefull vine
on the ſides of thine houſe, *and* thy [c] chil-
dren like the oliue plantes rounde about
thy table.
4 Lo, ſurely thus ſhal the man be bleſſed,
that feareth the Lord.
5 The Lord out of Zion ſhal [d] bleſſe thee,
and thou ſhalt ſee the wealth of [e] Ieruſa-
lem all the dayes of thy life.
6 Yea, thou ſhalt ſee thy childrens chil-
dren, *and* peace vpon Iſrael.

b The worlde eſteemeth them happie, which liue in wealth, and idlenes: but the holy Ghoſt approoueth them beſt, that liue of the meane profite of their labours.

c Because Gods favour appeareth in none outwarde thing more then in increaſe of children, he promiſeth to enriche the faythfull with this gift. d Because of the ſpirituall bleſsing, which God hath made to his Church, theſe temporall things ſhall bee graunted. e For except God bleſſed his Church publikely, this priuate bleſsing were nothing.

PSAL. CXXIX.

1 *He admoniſheth the Church to reioyce though it be afflicted.* 4 *For by the righteous Lord it ſhalbe deliuered,* 6 *And the enemies for all their glorious ſhew, ſhall ſuddenly be deſtroyed.*

¶ A ſong of degrees.

THey haue oftentimes afflicted me from
my youth (may [a] Iſrael now ſay)
2 They haue oftentimes afflicted me from
my youth: but they could not preuaile a-
gainſt me.
3 The plowers plowed vpon my backe,
and made long furrowes.
4 *But* the [b] righteous Lorde hath cut the
cordes of the wicked.
5 They that hate Zion, ſhalbe all ashamed
and turned backwarde.
6 [c] They

a The Church now afflicted ought to remember, howe her condition hath euer beneſuch from the beginning: to be molested moſt grieuously by the wicked: yet in time it hath euer bene deliuered.

b Because God is righteous, he annot but [illegible] his aduerſaries, and deliuer his, as oxen out of the plowe.

6 [c] They *shall be* as the grasse on the house toppes, which withereth afore it commeth foorth.
7 Whereof ỳ mower filleth not his hand, neither the glainer his lap:
8 [d] Neither they, which goe by, say, The blessing of the Lorde *be* vpon you, *or*, We blesse you in the Name of the Lord.

c The enemies that lift themselues most high, and as it were, approch neere to the sonne, are consumed with the heate of Gods wrath, because they are not grounded in godly humilitie. d That is, the wicked shall perish and none shall passe for them.

PSAL. CXXX.

1 *The people of God from their bottomlesse miseries doe cry vnto God, & are heard.* 3 *They confesse their sinnes & flee vnto Gods mercie.*

¶ A song of degrees.

OVt of the [a] deepe places haue I called vnto thee, O Lord.
2 Lord, heare my voyce: let thine eares attend to the voyce of my prayers.
3 If thou, O Lord, straitly markest iniquities, O Lord, [b] who shall stand?
4 But mercie *is* with thee, that thou [c] maist be feared.
5 I haue waited on the Lorde: my soule hath waited, and I haue trusted in his word.
6 My soule *waiteth* on the Lord more then the morning watch watcheth for the morning.
7 Let Israel waite on the Lorde: for with the Lord *is* [d] mercie, and with him *is* great redemption.
8 And hee shall redeeme Israel from all his iniquities.

a Being in great distresse and sorowe.
b He declareth that we cannot be iust before God, but by forgiuenesse of sinnes.
c Because of nature thou art merciful: therefore the faithfull reuerence thee.
d He sheweth to whome the mercie of God doeth appertaine: to Israel, that is, to the Church, and not to the reprobate.

PSAL. CXXXI.

1 *Dauid charged with ambition and greedy desire to reigne, protesteth his humilitie and modestie*

modestie before God, and teacheth all men, what they should doe.

¶ A song of degrees *or Psalme* of Dauid.

LOrd, [a]mine heart is not hautie, neither are mine eyes lofty, neither haue I walked in great [b] matters and hid from me.
2 Surely I haue behaued my selfe, like one wained from his mother, and kept silence: I am in my selfe as one that is [c] wained.
3 Let Israel waite on the Lorde from henceforth and for euer.

a He setteth forth his great humilitie, as an example to all rulers and gouernours.
b Which passe the measure & limits of his vocation.
c He was void of ambition & wicked desires.

PSAL. CXXXII. Morning.

1 *The faithfull, grounding on Gods promes made vnto Dauid, desire that he would establish the same, both as touching his posteritie and the building of the Temple, to pray there as was foresponken, Deut. 12. 5.*

¶ A song of degree.

LOrd, remember Dauid with all his [a] affliction.
2 Who sware vnto the Lord, *and* vowed vnto the mightie *God* of Iaakob, *saying*,
3 I [b] will not enter into the tabernacle of mine house, nor come vpon my palet or bed,
4 Nor suffer mine eyes to sleepe, nor mine eye liddes to slumber,
5 Vntil I finde out a place for ỹ [c] Lord, an habitation for the mightie *God* of Iaakob.
6 Loe, we heard of it in [d] Ephrathah, *and*

a That is, with how great difficultie hee came to the kingdome, and with how great zeale and care he went about to build thy Temple.
b Because the chiefe charge of the King was to set fourth Gods glory, he sheweth, that he could take no rest, neither would go about any worldly thing, were it neuer so necessarie, before he hath executed his office. c That is, ỹ Arke, which was a signe of Gods presence. d The common bruite was that the Arke should remaine in Ephrathah: that is in Beth-lehem a plentifull place: but after, we perceiued that thou wouldest place it in Ierusalem, which was beten as a forest and compassed about only with hilles.

found

found it in the fieldes of the forest.
7 We will enter into his tabernacles, *and* worship before his footestoole.
8 Arise, O Lorde, *to come* into thy [e] rest, thou, and the Arke of thy strength.
9 Let thy Priestes be clothed with [f] righteousnes, and let thy Saintes reioyce.
10 For thy [g] seruant Dauids sake refuse not the face of thine Annointed.
11 The Lorde hath sworne in trueth vnto Dauid, and he will not shrinke from it, *saying*, of the fruite of thy bodie will I set vpon thy throne.
12 If thy sonnes keepe my couenant, and my testimonies, that I shall teach them, their sonnes also shal sit vpon thy throne for [h] euer.
13 For the Lord hath chosen Zion, *and* loued to dwell in it, *saying*,
14 This is my rest for euer: here will I dwell, for I haue [i] delight therein.
15 I will surely blesse her vitailes, *and* wil satisfie her poore with bread,
16 And will cloth her Priests with [k] saluation, and her Saintes shall shout for ioye.
17 There will I make the [l] horne of Dauid to bud: *for* I haue ordeined a light for mine Annointed.
18 His enemies will I clothe with shame, but on him his crowne shall florish.

e That is, Ierusalem, because afterward his Arke should remoue to none other place.
f Let the affect of thy grace both appeare in the Priestes, and in the people.
g As thou hast made set promes to Dauid, so continue it to his posteritie, that what soeuer they shall aske for their people, it may be graunted.
h Because this can not be accomplished but in Christ, it followeth that the promes was spiritual.
i Meaning, for his owne sake, and not for the pleasantnes of the place: for he promiseth to blesse it, de

dining before, that it was barren. k That is, with my protection, whereby they shall be safe. l Though his force for a time semed to be broken, yet he promiseth to restore it.

PSAL. CXXXIII.

This Psalme contemneth the commendation of brotherly loue: it is among the seruants of God.

¶ A song

¶ A song of degrees or Psalme of Dauid.

BEholde, how good and how comely a thing it is, brethren to dwell euen together.

2 It is lyke to the precious b ointment vpon the head, that runneth downe vpon ȳ beard, euen vnto Aarons beard, which went downe on ȳ border of his garments:

3 And as the dewe of c Hermon, which falleth vpon the mountaines of Zion: for d there the Lord appointed the blessing and life for euer.

a Because the greatest part were against Dauid, though some fauoured him, yet when he was established King, at length they ioyned all together like brethren: and therefore he sheweth by these similitudes the commoditie of brotherly loue. b The ointment was a figure of the graces, which come from Christ the head vnto his Church. c By Hermon and Zion he meaneth the plentifull countrey about Ierusalem. d Where there is such concorde.

PSAL. CXXXIIII.

1 *He exhorteth the Leuites, watching in the Temple, to praise the Lord.*

¶ A song of degrees.

BEhold, praise ye the Lord, all ye a seruants of the Lorde, ye that by night stande in the house of the Lord.

2 Lift vp your b hands to the Sanctuarie, and praise the Lord.

3 The Lord, that hath c made heauen & earth, blesse thee out of Zion.

a Ye that are Leuites and chiefly appointed to this office. b For their charge was not onely to keepe the Temple, but to pray there and to giue God thankes. c And therefore hath all power, blesse thee with his fatherly loue declared in Zion. Thus the Leuites vsed to praise the Lord, and blesse the people.

PSAL. CXXXV.

1 *He exhorteth all the faithfull, of what estate soeuer they be, to praise God for his marueilous workes,* 13 *And specially for his grace toward his people, wherein he hath declared his*

his maiestie, 17 *To the confusion of all idolaters, and their idoles.*

¶ Praise ye the Lord.

PRaise the Name of the Lorde: yee seruants of the Lord, praise *him.*
2 Ye that stande in the [a] House of the Lord, *and* in the [b] courtes of the House of our God,
3 Praise ye the Lord: for the Lord is good: sing praises vnto his name: for it is a comely thing.
4 For the Lorde hath [c] chosen Iaakob to him selfe, *and* Israel for his chiefe treasure.
5 For I know that the Lord *is* great, and that our Lord *is* aboue all gods.
6 Whatsoeuer pleased the Lord, that [d] did he in heauen and in earth, in the sea, and in all the depths.
7 He bringeth vp the cloudes from the endes of the earth, and maketh the *lightnings with the raine: he draweth forth the winde out of his treasures.
8 *He smote the first borne of Egypt both of man and beast.
9 He hath sent tokens and wonders into the mids of thee, O Egypt, vpon Pharaoh and vpon all his seruants.
10 *Hee smote many nations, and slewe mightie Kings:
11 *As* Sihon King of the Amorites, and Og King of Bashan, and all the kingdomes of Canaan:
12 And [e] gaue their lande for an inheritance, *euen* an inheritance vnto Israel his people.

a Ye Leuites that are in his Sanctuarie.
b Meaning, the people: for the people and Leuites had their courts, which were places of the Temple separate.
c That is, hath freely loued the posteritie of Abraham.
d He ioyneth Gods power with his will, to the intent that we should not separate them: & Ye by he willeth Gods people to depende on his power, which he confirmeth by ex. amples. *Ierem.* 10. 13. *Exod.* 12. 29. *Numb.* 11. 24. *and* 34.
e He sheweth what fruite the godly conceiue of Gods power, whereby they see how he destroyeth his enemies, and deliereth his people.

13 Thy

13 Thy Name, O Lord, *endureth* for euer:
O Lord, thy remembrance *u* from generation to generation:
14 For the Lorde will f iudge his people,
and be pacified towards his seruants.
15 The g idoles of the heathen *are*
siluer and golde, *euen* the worke of mens
handes.
16 They haue a mouth, and speake not:
they haue eyes and see not.
17 They haue eares and heare not, neither is there any breath in their mouth.
18 They that make them, are like vnto them: *so are* all that trust in them.
19 Prayse the Lorde, ye house of Israel:
praise the Lord, ye house of Aaron.
20 Praise the Lord, ye house of Leui: yee
that feate the Lord, praise the Lord.
21 Prawsed *bee* the Lorde out of Zion,
which dwelleth in Hierusalem. Prayse ye
the Lorde.

f That is, gouerne and defend his people.

g By shewing what punishment God appointeth for the heathen idolaters, he warneth his people to beware the like offence, seeing that idoles haue neither power nor life, and that their delinerance came not by idoles, but by the mightie power of God, reade Psal. 115. verse 4.

PSAL. CXXXVI. Euening.

1 *A most earnest exhortation to giue thankes vnto God for the creation and gouernance of all things, which standeth in confessing that he giueth vs all of his meere liberalitie.*

PRaise ye the Lord, because he is good:
for his a mercie *endureth* for euer.
2 Prayse ye the God of gods: for his
mercie *endureth* for euer.
3 Praise ye the Lord of lords: for his mercie *endureth* for euer:
4 Which onely doeth great wonders: for
his mercie *endureth* for euer:
5 Which by *his* wisedome made the heauens: for his mercie *endureth* for euer:
6 Which hath stretched out the earth
vpon

a By this repetition he shewe-eth that the least of Gods benefites binde vs to thankes giuing: but chiefly his mercie, which is principally declared towards his Church.

vpon the waters: for his [b] mercie *endureth* for euer:
7 Which made great lights: for his mercie *endureth* for euer:
8 *As* the sunne to rule the day: for his mercie *endureth* for euer:
9 The moone and the starres to gouerne the night: for his mercie *endureth* for euer:
10 Which smote Egypt with their first borne (for his mercie *endureth* for euer)
11 And [c] brought out Israel from among them (for his mercy *endureth* for euer)
12 With a mightie hand & [d] stretched out arme: for his mercie *endureth* for euer:
13 Which deuided ye red sea in two parts: for his mercie *endureth* for euer:
14 And made Israel to passe through the middes of it: for his mercie *endureth* for euer:
15 And ouerthrew Pharaoh and his hoste in the red Sea: for his mercie *endureth* for euer:
16 Which led his people through the [e] wildernes: for his mercie *endureth* for euer:
17 Which smote great kings: for his mercie *endureth* for euer:
18 And slew [f] mightie kings: for his mercie *endureth* for euer:
19 *As* Sihon king of the Amorites: for his mercie *endureth* for euer:
20 And Og the king of Bashan: for his mercie *endureth* for euer:
21 And gaue their lande for an heritage: for his mercie *endureth* for euer:
22 *Euen* an heritage vnto Israel his seruãt: for his mercie *endureth* for euer:

b This was a common kinde of thanke-giuing, which the whole people vsed, when they had received any benefite of God, vt 2. Chro. 7. 6. and 20. 21: meaning that God was not only merciful to their fathers, but also continued the same to their posteritie.
c Gods merciful prouidence towarde man appeareth in all his creatures, but chiefly in that that he deliuered his church from the thraldom of their enemies.
d In doing such a worke as was neuer done before, nor that any other could doe.
e Where for the space of fourtie yeeres he shewed infinite and most strange wonders.
f Declaring thereby that no power nor

mightie was so deare vnto him, as the loue of his Church.

23 Which

23 Which remembred vs in our g base e-
state: for his mercie *endureth* for euer:
24 And hath rescued vs from our oppres-
sours: for his mercie *endureth* for euer:
25 Which giueth foode to all h flesh: for
his mercie *endureth* for euer.
26 i Praise ye the God of heauen: for his
mercie *endureth* for euer.

g In our greatest affliction & slauerie, when we looked for nothing lesse then to haue had any succour.
h Seeing that God prouideth euen for the beastes: much more hath he care ouer his.
i Seeing that all ages haue had most plaine testimonies of Gods benefites.

PSAL. CXXXVII.

1 The people of God in their banishment seeing Gods true religion decay, liued in great anguish and sorrowe of heart: the which griefe the Chaldeans did so litle pitie. 3 That they rather increased the same dayly with tauntes, reproches and blasphemies against God. 7 Wherefore the Israelites desire God, first to punish the Edomites, who prouoked the Babylonians against them. 8 And moued by the Spirite of God, prophecie the destruction of Babylon, where they were handled so tyrannously.

BY the riuers of Babel wee a sate, and
there wee wept, when we remembred
Zion.
2 Wee hanged our harpes vpon the wil-
lowes in the middes b thereof.
3 Then they that led vs captiues, c requi-
red of vs songs and mirth, when wee ha-
hanged vp *our harpes, saying*, Sing vs one of
the songs of Zion.
4 How shall we sing, *said we*, a song of the
Lord in a strange land?

a That is, we abode a long time: and albeit that the countrey was pleasant, yet could it not stay our teares, nor turne vs from true seruice of our God.
b To wit, of that countrey.
c The Babylonians spake this in mocking vs: as though by our silence we should signifie that we hoped no more in God.

5 If I forget thee, O Ierusalem, let my right hand forget *to play*.
6 If I doe not remember thee, let my tongue cleaue to the roofe of my mouth: *yea*, If I preferre not Ierusalé to my [e] chiefe ioye.
7 Remember the children of [f] Edom, O Lorde, in the [g] day of Ierusalem, which said, Rase it, rase it to [h] fundation thereof.
8 O daughter of Babel, worthy to be destroyed, blessed *shall he be* that rewardeth thee, as thou hast serued vs.
9 [h] Blessed *shall he be* that taketh and dasheth thy children against the stones.

d Albeit the faithfull are touched with their particular griefes, yet the common sorowe of the Church is most grieuous vnto them, and are such as they can not but remember and lament.
e The decay of Gods religion in their country was so grieuous, that no ioy could make them glad, except it were restored. f According as Ezechiel 25. 12. and Ieremie 49. 7. prophecied: and Obadiah verse. 10. sheweth that the Edomites, which came of Esau, conspired with the Babylonians against their brethren and kinsfolke. g When thou diddest visite Ierusalem. h He alludeth to Isaies prophecie Chap. 13. & 14. vers. promising good successe in Cyrus and Darius, whome ambition moued to fight against Babylon. But God vsed them as his roddes to punish his enemies.

PSAL. CXXXVIII.

1 Dauid with great courage praiseth the goodnesse of God toward him, the which is so great, 4 That it is knowen to forreine princes, who shall praise the Lorde together with him. 6 And he is assured to haue like comfort of God in the time following, as he hath had heretofore.

¶ *A Psalme* of Dauid.

1 I Wil praise thee with my whole heart: euē before the [a] goddes will I praise thee.
2 I wil worship toward thine holy [b] Temple and praise thy Name, because of thy louing kindnesse & for thy trueth: for thou

a Euen in the presence of Angels, and of them that haue autoritie a-mong men.
b Both the Temple and ceremonial seruice at Christs comming were abolished: so that now God will be worshipped only in spirit & trueth, Iohn 4. 23.

haſt magnified thy Name aboue al things by thy word.

3 When I called, then thou heardeſt me, *and* haſt [c] increaſed ſtrength in my ſoule.

4 All the [d] Kinges of the earth ſhal praiſe thee, O Lorde: for they haue heard the wordes of thy mouth.

5 And they ſhall ſing of the wayes of the Lorde, becauſe the glory of the Lorde is great.

6 For the Lord is high: yet he beholdeth the lowly, but the proud he knoweth [e] afarre off.

7 Though I walke in the middes of trouble, *yet* wilt thou reuiue me: thou wilt ſtretch forth thine hande vpon the wrath of mine enemies, and thy right hand ſhall ſaue me.

8 The Lord will [f] perfourme *his worke* towarde me: O Lord, thy mercie *endureth* for euer: forſake not the workes of thine handes.

c Thou haſt ſtrengthened mee againſt mine outward and inwarde enemies.

d Al the world ſhall confeſſe that thou haſt wonderfully preſerued me, & perfourmed thy promes.

e Diſtance of place can not hinder God to ſhew mercie to his, & to iudge the wicked, though they thinke that he is farre off.

f Though mine enemies rage neuer ſo much, yet the Lord, which hath begun his worke in me, will continue his grace to the ende.

PSAL. CXXXIX. Morning.

1 Dauid, to cleanſe his heart from all hypocriſie, ſheweth that there is nothing ſo bad, which God ſeeth not: 13 Which he confirmeth by the creation of man. 14. After declaring his zeale and feare of God, he proteſteth to be enemie to all them that contemne God.

¶ To him that excelleth. A Pſalme of Dauid.

O Lord, thou haſt tryed me & knowen me.

2 Thou knoweſt my [a] ſitting & my rising

a He confeſſeth that neither our actions, thoughtes, or any part of our life can be hid to God, though he ſeme to be farre off.

ning: thou vnderstandest my thought afarre off.

3 Thou [b] compassest my pathes, and my lying downe, and art accustomed to all my wayes.

4 For there is not a word in my [c] tongue, but lo, thou knowest it wholy, O Lord.

5 Thou holdest me straite behind & before, and layest thine [d] hand vpon me.

6 *Thy* knowledge is too wōderful for me: it is so high that I can not *attaine* vnto it.

7 Whither shal I go from thy [e] Spirit? or whither shall I flee from thy presence?

8 If I ascend into heauen, thou art there: if I lye downe in hell, thou art there.

9 Let mee take the winges of the morning, *and* dwell in the vttermost partes of the sea:

10 Yet thither shall thine [f] hand lead me, and thy right hand holde me.

11 If I say, Yet the darknes shal hide me, euen the night *shalbe* [g] light about me.

12 Yea, [i] darkenes hideth not from thee: but the night shineth as [i] day: the darkenes and light are both alike.

13 For thou hast [h] possessed my reines: thou hast conered me in my mothers wombe.

14 I will praise thee, for I am [i] fearfully & wonderously made: marueilous *are* thy workes, and my soule knoweth it well.

15 My bones are not hidde from thee, though I was made in a secret *place*, *and* fashioned [k] beneath in the earth.

16 Thine eies did see me, whē I was withning me, I can not but praise thee, and feare thy

b So that they are euidently knowen to thee.

c Thou knowest my meaning before I speake.

d Thou so guidest me with thine hand, that I can turne no way, but where thou appointest me.

e From thy power and knowledge?

f Thy power doeth so fast hold me, that I can escape by no meanes from thee.

g Though darknes be an hinderāce to mans sight, yet it serueth thine eyes as well as the light.

h Thou hast made me in all partes, & therefore must needes knowe me.

i Considering thy wonderfull worke in so mightis power.

k That is, in my mothers wombe: which he compareth to the inward partes of the earth.

out forme: l for in thy book were al things
writtē, *which* in cōtinuāce were facioned,
when there was none of them *before*.
17 Howe m deare therefore are thy
thoughtes vnto me, O God! howe great is
the summe of them!
18 If I should count them, they are moe
then the sande: when I wake, n I am still
with thee.
19 Oh that thou wouldest slay, O God, the
wicked and bloody men, *to whom I say*, Depart ye from me:
20 Which speake wickedly of thee, & being thine enemies are lifted vp in vaine.
21 Doe not I o hate them, O Lorde, that
hate thee? and do not I earnestly contend
with those that rise vp against thee?
22 I hate them with an vnfained hatred, as they were mine *vtter* enemies.
23 Trie me, O God, & knowe mine heart:
proue me and know my thoughtes,
24 And consider if there be any p way of
wickednesse in mee, and leade me in the
q way for euer.

l Seeing that thou diddest knowe me before I was composed of either flesh or bone, much more now must thou know me when thou hast facioned me.

m How ought we to esteeme the excellent declaration of thy wisedome in the creation of man?

n I continually see newe occasions to meditate in thy wisdome and to praise thee.

o He teacheth vs boldly to contemne all the hatred of the wicked, and friendshippe of the worlde, when they woulde let vs to seiue God syncerely.

p Or any heinous way or rebellions: meaning, that though he were subiect to sinne: yet was he not giuen to wickednesse and to prouoke God by rebellion.

q That is, continue thy fauour towardes me to the ende.

PSAL. CXL.

1 Dauid complaineth of the cruelte, falsehood and iniuries of his enemies. 8 Against the which he prayeth vnto the Lorde and assureth himselfe of his helpe & succour. 12 Wherefore he prouoketh the iust to praise the Lorde, and to assure them selues of his tuition.

¶ To him that excelleth. A Psalme of Dauid.

Deliuer

DEliuer mee, O Lorde, from the euill man: preserue mee from the [a] cruell man:
2 Which imagine euill thinges in *their* [b] heart, *and* make warre continually.
3 They haue sharpened their tongues like a serpent: [c] adders poyson *is* vnder their lips. Selah.
4 Keepe [d] me, O Lord, from the hands of the wicked: preserue mee from the cruell man, which purposeth to cause my steppes to slide.
5 The proude haue layde a snare for me and spred a net with coardes in my pathway, *and* set grennes for me. Selah.
6 *Therefore* I sayde vnto the Lorde, Thou art my God: heare, O Lorde, the voyce of my prayers.
7 O Lord God the strength of my saluation, thou [e] hast couered mine head in the day of battell.
8 Let not the wicked haue his desire, O Lord: [f] performe not his wicked thought, *least* they be proude. Selah.
9 *As for* [g] the chiefe of thé, that compas me about, let the mischiefe of their owne lippes come vpon them.
10 Let coles fall vpon thé: let [h] him cast them into the fire, *and* into the deepe pits, that they rise not.
11 *For* the backbiters shal not be established vpon the earth: euill shall [i] hunt the cruell man to destruction.

a Which persecuteth me of malice & without cause.
b That is, by their false cauillations and lyes they kindle the hatred of the wicked against me.
c He sheweth what weapons the wicked vse, when power and force fayle them.
d He declareth what is the remedie of the godly, when they are oppressed by the worldlings.
e He calleth to God with liuely faith, being assured of his mercies, because he had beforetime proued, that God helped him euer in his dangers.
f For it is in Gods hand to onerthrowe the counsels and enterprises of the wicked.
g It seemeth that he alludeth to Saul.
h To witte, God: for David sawe that they were reprobate, and that there was no hope of repentance in them.
i Gods plagues shall light vpon him in such sort, that he shall not escape.

12 I knowe that the Lord wil auenge the afflicted, *and* iudge the poore.
13 Surely the righteous shall prayse thy Name, *and* the iust shall [k] dwell in thy presence.

k That is, shall be defended & preserued by thy Fatherly prouidence and care.

PSAL. CXLI.

1 Dauid being grieuously persecuted vnder Saul, onely fleeth vnto God to haue succour, 3 Desiring him to bridle his affections, that hee may patiently abide till God take vengeance of his enemies.

¶ A Psalme of Dauid.

O Lorde, I [a] call vpon thee: haste thee vnto me: heare my voyce, when I crye vnto thee.
2 Let my prayer be directed in thy sight *as* incense, *and* [b] lifting vp of mine hands *as* an euening sacrifice.
3 Set a watch, O Lord, before my mouth, *and* keepe the [c] doore of my lippes.
4 Incline not mine heart to euill, that I should commit wicked workes with men that worke iniquitie: and let me not eat of their [d] delicates.
5 Let the righteous smite me: *for that is* a benefite: and let [e] him reproue mee, *and it shalbe* a precious oyle, that shal not breake mine head: for within a while I shall euen [f] pray in their miseries.
6 Whē their iudges shalbe cast downe in stony places, they shall [g] heare my words,

a He sheweth that there is none other refuge in our necessities, but onely to flee vnto God for cōfort of soule.
b He meaneth his earnest zeale and gesture, which he vsed in prayer: alluding to the sacrifices, which were by Gods cōmandement offered in the old law.
c He desireth God to keepe his thoughts and wayes eyther from thinking or executing vengance.
d They are.
e Hee coulde abide all corrections, that came of a loving heart.
f By patience I shall see the wicked to sharply handled, that I shall for pitie pray for them.
g The people, which followed their wicked rulers in persecuting the Prophet, shall repent and turne to God, when they see their wicked rulers punished.

for

for they are sweete.
7 Our bones lye scattered at ȳ [h] graues mouth, as he that heweth *wood* or diggeth in the earth.
8 But mine eyes *looke* vnto thee, O Lorde God: in thee is my trust: leaue not my soule destitute.
9 Keepe mee from the snare, *which* they haue layed for mee, and from the grennes of the workers of iniquitie.
10 Let the wicked fall into [i] his nets [k] together, whiles I escape.

h Here appeareth that Dauid was miraculously deliuered out of many deaths, as 2.Cor.1.9,10.
i Into Gods nets, whereby he catcheth the wicked in their owne malice.
k So ȳ none of them escape.

PSAL. CXLII. Euening.

1 *The Prophet neither astonished with feare, nor caried away with anger, nor forced by desperation, woulde kill Saul: but with a quiet minde directed his earnest praier to God, who did preserue him.*

¶ *A Psalme* of Dauid, to giue instruction, *and* a prayer, when he was in the caue.

I Cryed vnto the Lorde with my voyce: with my voyce I [a] prayed vnto the Lord.
2 I powred out my meditation before him, *and* declared mine affliction in his presence.
3 Though my spirit [“] was in perplexitie in me, yet thou knewest my path: in ȳ way wherein I walked, haue they priuily layed a snare for me.
4 I looked vpon my right hand, and behelde, but there was none that woulde knowe me: all refuge fayled me, *and* none

a Dauids patience and instant prayer to God condemneth their wicked rage, which in their troubles, eyther despaire and murmure against God, or else seeke to others then to God, to haue redresse in their miseries.

[“] *Eb. was folden or wrapped in me: meaning, as a thing that couldn haue no issue.*

‖ cared for my ſoule.
5 *Then* cryed I vnto thee, O Lorde, *and* ſayde, Thou art mine [b] hope, *and* my portion in the land of the liuing.
6 Hearkē vnto my cry, for I am brought very lowe: deliuer mee from my perſecuters, for they are too ſtrong for me.
7 Bring my ſoule out of [c] priſon, that I may prayſe thy Name: *then* ſhall the righteous [d] come about me, when thou art beneficiall vnto me.

‖ *Or ſought for my ſoule.*
b Though all meanes fayled him, yet hee knewe that God woulde neuer forſake him.
c For he was on all ſides beſet with his enemies, as though he had bene in a moſt ſtraight priſon. d Either to reioyce at my wonderfull deliuerance, or to ſet a crowne vpon mine head.

PSAL. CXLIII.

1 *An earneſt prayer for remiſſion of ſinnes, acknowledging that the enemies did thus cruelly perſecute him by Gods iuſt iudgement.* 8 *He deſireth to bee reſtored to grace,* 10 *To be gouerned by his holy Spirite, that hee may ſpende the remnant of his life in the true feare & ſeruice of God.*

¶ A Pſalme of Dauid.

HEare my prayer, O Lorde, *and* hearken vnto my ſupplication: anſwere me in thy [a] trueth *and* in thy [b] righteouſneſſe.
2 (And enter not into iudgement with thy ſeruant: for in thy [c] ſight ſhall none ỳ liueth, be iuſtified)
3 For ỳ enemy hath perſecuted my ſoule: he hath ſmitte my life downe to the earth: he hath layde me in the darkenes, as they

a That is, as thou haſt promiſed to be faithfull in thy promes to all that traſt in thee.
b That is, according to thy free goodneſſe, whereby thou defendeſt thine.
c Hee knewe that his afflictions were Gods meſſengers to call him to repentance for his ſinnes, though towarde his enemies he was innocent, and that in Gods ſight all men are ſinners.

that

that haue bene dead [d] long ago:
4 And my spirite was in perplexitie in mee, *and* mine [e] heart within mee was amased.
5 *Yet* doe I remember the time [f] past: I meditate in all thy workes, *yea*, I doe meditate in the workes of thine handes.
6 I stretch forth mine hands vnto thee: my soule desireth after thee, as the thirsty land. Selah.
7 Heare me speedily, O Lord, *for* my spirit faileth: hide not thy face from me, els I shalbe like vnto them that go downe into the pit.
8 Let me heare thy louing kindnesse in [g] morning, for in thee is my trust: [h] shew me the way, that I should walke in, for I lift vp my soule vnto thee.
9 Deliuer me, O Lorde, from mine enemies: *for* [i] I hid me with thee.
10 [k] Teache me to [l] do thy will, for thou art my God: let thy good Spirit leade me vnto the lande of righteousnes.
11 Quicken me, O Lorde, for thy Names sake, *and* for thy righteousnesse bring my soule out of trouble.
12 And for thy mercie [m] slay mine enemies, and destroy all them that oppresse my soule: for I am thy [n] seruant.

d He acknowledgeth that God is the onely and true Physition to heale him: and that he is able to rayse him to life, though he were dead long ago, and turned to ashes.
e So that only by faith, and by the grace of Gods Spirite he was vpholden.
f To wit, thy great benefites of olde, and the manifolde examples of thy fauour towarde thine.
g That is, speedily and in due season.
h Let thine holy Spirite counsell me howe to come forth of these great cares and troubles.
i I hid my selfe vnder the shadowe of thy winges, that I might be defended by thy power. k He confesseth that both the knowledge and obedience of Gods will commeth by the Spirit of God, who teacheth vs by his word, giueth vnderstanding by his Spirit, and frameth our hearts by his grace to obey him. l That is, iustly and aright: for so soone as we decline from Gods will, we fall into errour. m Which shall be a signe of thy fatherly kindnesse toward me. n Resigning my selfe wholy vnto thee, and trusting in thy protection.

1 He prayseth the Lord with great affection & humilitie for his kingdome restored, & for his victories obteined, 5 Demanding helpe and the destruction of the wicked, 9 Promising to acknowledge the same with songs of praises, 15 And declareth wherein the felicitie of any people consisteth.

¶ *A Psalme* of Dauid.

BLessed *be* the Lord my strēgth, which [a] teacheth my handes to fight, *and* my fingers to battell.

2 *He is* my goodnesse and my fortresse, my tower and "my deliuerer, my shielde, and in him I trust, which subdueth my [b] people vnder me.

3 Lorde, what is man that thou [c] regardest him! *or* the sonne of man that thou thinkest vpon him!

4 Man is like to vanitie: his dayes *are* like a shadow, that vanisheth.

5 [d] Bowe thine heauens, O Lorde, and come downe: touch the mountaines and they shall smoke.

6 [e] Cast foorth the lightning and scatter them: shoote out thine arrowes, and consume them.

7 Sende thine hande from aboue: deliuer me, and take me out of the great [f] waters, *and* from the hand of strangers,

a Who of a poore sheepheard hath made me a valiant warriour and mightie conqueror.

" *Ebr. my deliuerer vnto me: for the Prophet can not satisfie him selfe with any wordes.*

b He confesseth that neyther by his owne autoritie, power nor policie his kingdome was quiet, but by the secret grace of God.

c To giue vnto God iust praise is to confesse our selues to be vnworthie of so excellent benefites, and that he bestoweth them vpon vs of his free mercie. d He desireth God to continue his graces, and to sende helpe for the present necessitie. e By these maner of speaches he sheweth that all the lettes in the worlde can not hinder Gods power, which he apprehended by faith. f That is, deliuer me from the tumultes of them that shoulde be my people, but are corrupt in their indgement and enterprises, as though they were strangers.

Whose

8 Whose mouth talketh vanitie, and their right hande *is* a right hande g of falsehoode.

9 I will sing a h newe song vnto thee, O God, *and* sing vnto thee vpon a viole, *and* an instrument of ten strings.

10 *It is he* that giueth deliuerance vnto Kings, *and* rescueth Dauid his i seruant from the hurtfull sworde.

11 Rescue me, and deliuer me from the hande of strangers, whose mouth talketh vanitie, and their right hand *is* a right hād of falsehoode:

12 That our k sonnes *may be* as the plants growing vp in their youth, *and* our daughters as the corner *stones*, grauen after the similitude of a palace:

13 That our l corners *may be* full, *and* abounding with diuers sortes, *and* that our sheepe may bring foorth thousandes and ten thousands in our streetes:

14 That our m oxen may be strong to labour: that there be none inuasion, nor going out, nor no crying in our streetes.

15 Blessed *are* the people, that be n so, *yea*, blessed *are* the people, whose God is the Lord.

g For though they shake hands, yet they keepe not promes.

h That is, a rare and excellent song, as thy great benefites deserue.

i Though wicked kings be called Gods seruants, as Cyrus, Isa. 45. 1. forasmuch as he vseth them to execute his iudgemēts: yet Dauid because of Gods promes, and they, that rule godly, are properly so called, because they serue not their owne affections, but set foorth Gods glory.

k He desireth God to continue his benefites towarde his people, counting the procreation of children and their good education among the chiefest of Gods benefites.

l That the very corners of our houses may be full of store for the great abundance of thy blessings.

m He attributeth not onely the great commodities, but euen the least also to Gods fauour.

n And if God giue not to all his children all these blessings, yet he recompenseth them with better things.

PSAL. CXLV.

This Psalme was composed, whē the kingdome of Dauid florished. 1 Wherein he describeth the wonderfull prouidence of God, as well in gouerning

gouerning man, as in preſeruing all the reſt of his creatures. 17 *He praiſeth God for his iuſtice and mercie,* 18 *But ſpecially for his louing kindenes toward thoſe that call vpon him, that feare him, & loue him:* 21 *For the which he promiſeth to praiſe him for euer.*

¶ *A Pſalme* of Dauid of praiſe.

O My God *and* King, [a] I will extoll thee, and will bleſſe thy Name for euer & euer.

2 I will bleſſe thee daily, and praiſe thy Name for euer and euer.

3 [b] Great *is* the Lord, and moſt worthie to be praiſed, and his greatneſſe *is* incomprehenſible.

4 Generation ſhall praiſe thy workes vnto [c] generation, and declare thy power.

5 I wil meditate of the beauty of thy glorious maieſtie, & thy wonderfull workes,

6 And they ſhall ſpeake of the power of thy [d] feareful Actes, and I wil declare thy greatneſſe.

7 They ſhall breake out into the mention of thy great goodnes, & ſhall ſing aloude of thy righteouſnes.

8 * The Lorde is gratious & [e] mercifull, ſlow to anger, and of great mercie.

9 The Lord is good to all, & his mercies *are* ouer all his woorkes.

10 All thy workes praiſe thee, O Lorde, and thy Saintes bleſſe thee.

a He sheweth what sacrifices are pleasant & acceptable vnto God: euen praise & thankesgiuing, and seeing y God still continueth his benefites towardes vs, we ought neuer to be wearie in praising him for the same.

b Hereby he declareth that all power is subiect vnto God, & that no worldly promotion ought to obscure Gods glory.

c For asmuch as the ende of mans creation, and of his preseruation in this life, is to praise God, therefore he requireth that not onely we our selues doe this, but cause all other to do the same.

d Of thy terrible iudgements against the wicked. *Exod.* 34.6.

e He describeth after what sorte God sheweth himselfe to all his creatures, though our sinnes haue pronoked his vengeance against all: to wit, merciſull, not onely in pardoning the sinnes of his elect, but in doing good euen to the reprobate, albeit they cannot feele the sweete comfort of the same.

11 f They shewe the glory of thy king-
dome, and speake of thy power,
12 To cause his g power to be knowen to
the sonnes of men, and the glorious re-
nowme of his kingdome.
13 Thy *kingdome *is* an euerlasting king-
dome, and thy dominiō *endureth* through-
out all ages.
14 The Lord vpholdeth al h that fall, and
lifteth vp all that are ready to fall.
15 The eyes of i all waite vpon thee, and
thou giuest thē their meate im due season.
16 Thou openest thine hande, & fillest all
things liuing of *thy* good pleasure.
17 The Lord *is* k righteous in al his waies,
and holy in all his workes.
18 The Lord *is* neere vnto all that cal vp-
on him: *yea*, to all that call vpon him in
truth.
19 He will fulfill the m desire of thē that
feare him: he will also heare their cry, and
will saue them.
20 The Lorde preseruetb all them that
loue him: but hee will destroye all the
wicked.
21 My mouth shall speake the prayse of
the Lord, and all n flesh shall blesse his ho-
ly Name for euer and euer.

f The prayse of thy glory appeareth in all thy creatures: and though the wicked would obscure the same by their silence, yet the faythfull are euer mindefull of the same.

g He sheweth that all things are out of order, but onely where God reigneth. *Luk. 1.33. Amos 7.14.*

h Who being in miserie and affliction would faint and fall away, if God did not vpholde them, and therefore they ought to reuerence him, that reigneth in heauen, and suffer themselues to be gouerned by him.

i To wit, as well of man, as of beast. k He prayseth God, not onely for that he is beneficiall to al his creatures, but also in that that he iustly punisheth the wicked, and mercifully examineth his by the crosse, giuing them strength and deliuering them. l Which onely appertaineth to the faythfull: and this vertue is contraye to infidelitie, doubting, impatiencie and murmuring. m For they will aske or wish for nothing, but according to his will, 1.Iohn.5.14. n That is, all men shall be bound to prayse him.

1 *Dauid declareth his great zeale that he hath to prayse God,* 3 *And teacheth, not to trust in man, but onely in God almightie,* 7 *Which deliuereth the afflicted,* 9 *Defendeth the strangers, comforteth the fatherlesse, and the widowes,* 10 *And reigneth for euer.*

¶ Prayse ye the Lord.

PRayse thou the Lorde, O my [a] soule.
2 I will prayse the Lorde during my life: as long as I haue any being, I will sing vnto my God.
3 Put not your trust in [b] princes, *nor* in the sonne of man, for there is none helpe in him.
4 His breath departeth, *and* hee returneth to his earth: then his [c] thoughtes perish.
5 Blessed *is* he, that hath the God of Iaakob for his helpe, whose hope *is* in ye Lord his God.
6 Which made [d] heauen and earth, the sea, and all that therein is: which keepeth *his* fidelitie for euer:
7 Which executeth iustice [e] for the oppressed: which giueth bread to ye hungrie: the Lord looseth the prisoners.
8 The Lord giueth sight to the blind: the Lorde raiseth vp the crooked: the Lorde floueth the righteous.
9 The Lorde keepeth the [g] strangers: he

a He stirreth vp himselfe, & all his affections to prayse God.
b That God may haue the whole prayse, wherein he forbiddeth all vaine confidence, shewing that of nature we are more inclined to put our trust in creatures, then in God the Creator.
c As their vaine opinions, whereby they flattered themselues, and so imagined wicked enterprises.
d He encourageth the godly to trust onely in the Lorde, both for that his power is able to deliuer them from all danger, and for his promise sake his will is most readie to doe it.
e Whose faith and patience for a while he tryeth, but at length he punisheth the aduersaries, that he may be knowen to be iudge of the worlde.
f Though hee visite them by affliction, hunger, imprisonment and such like, yet his Fatherly loue and pitie neuer faileth them, yea, rather to his these are signes of his loue.
g Meaning all them, that are destitute of worldly meanes and succour.

relieueth

relieueth the fatherles and widow: but he ouerthroweth the way of the wicked.

10 The Lord shall [h] reigne for euer: O Zion, thy God *endureth* from generation to generation. Prayse ye the Lord.

h He assureth the Church that God reigneth for euer for the preseruation of the same.

PSAL. CXLVII. Euening.

1 The Prophet praiseth the bountie, wisedome, power, iustice and prouidence of God vpon all his creatures, 2 But specially vpon his Church, which he gathereth together after their dispersion, 19 Declaring his word and iudgements so vnto them, as hee hath done to none other people.

1 PRayse yee the Lorde, for it is good to sing vnto our God: for it is [a] a pleasant thing, *and* prayse is comely.

2 The Lorde doeth build vp [b] Ierusalem, and gather together the dispersed of Israel.

3 Hee healeth those that are [c] broken in heart, and bindeth vp their sores.

4 He [d] counteth [f] number of the starres, and calleth them all by their names.

5 Great *is* our Lord, and great *is his* power: his wisedome is infinite.

6 The Lord relieueth the meeke, & abaseth the wicked to the [e] ground.

7 Sing vnto the Lorde with prayse: sing vpon the harpe vnto our God,

8 Which [f] couereth the heauen with

a He sheweth wherein we ought to exercise our selues continually, and to take our pastime: to wit, in praising God. b because the Lorde is the founder of the Church, it cannot be destroyed, though the members there of be dispersed, and seeme, as it were, for a time to be cut off.

c With affliction or sorrowe for sinne. d Though it seeme to man incredible, that God shoulde assemble his Church, being so dispersed, yet nothing can be too harde to him, that can number and name all the starres. e For the more high that the wicked clime, the greater is their fall in the end. f He sheweth by the examples of Gods mightie power, goodnesse and wisedome, that wee can neuer want most iust occasion to prayse God.

cloudes and prepareth rayne for ẏ earth, and maketh the grasse to growe vpon the mountaines:

9 Which giueth to beastes their foode, *and* to the yong rauens that g crie.

10 He hath not pleasure in the h strength of an horse, neither delighteth hee in the legges of man.

11 *But* the Lorde deliteth in them that feare him, and attende vpon his mercie.

12 Praysе the Lorde, O Ierusalem: praysе thy God, O Zion.

13 For hee hath made the barres of thy gates i strong, *and* hath blessed thy childrẽ within thee.

14 He setteth peace in thy borders, & satisfieth thee with the " floure of wheate.

15 He sendeth forth his k cõmandement vpon earth, *and* his worde runneth very l swiftly.

16 He giueth snow like wooll, *and* scattereth the hore frost like ashes.

17 He casteth forth his yce like morsels: who can abide the colde thereof?

18 He sendeth his worde & melteth thẽ: he causeth his winde to blowe, *and* the waters flowe.

19 Hee sheweth his m worde vnto Iaakob, his statutes and his iudgements vnto Israel.

20 He hath not delt so with euery nation,

g For their crying is as it were a confession of their neede, which can not be reliued, but by God onely: then if God shewe himselfe mindefull of the most contemptible foules, can he suffer them to die w̃ famine, whom he hath assured of life euerlasting?

h Though to vse lawfull meanes is both profitable and pleaseth God, yet to put our trust in them, is to defraude God of his honour.

i He doeth not onely furnish his Church with all things necessarie, but preferueth also the same, and maketh it strõg against all outwarde force.

" *Ebr. fat.* k His secrete working in all creatures is as a commaundement to keepe them in order, and to giue them mooiuing and force. l For immediatly and without resisting, all things obey him. m As before he called Gods secrete working in all his creatures his worde: so he meaneth here, by his worde, the doctrine of life euerlasting, which he hath left to his Church, as a most precious treasure.

neither

neither haue they [n] knowen *his* iudgements. Praise ye the Lord.

n The cause of this difference is Gods free

mercie, which hath elected his in his sonne Christ Iesus to salvation: and his iudgement, whereby he hath appointed the reprobate to eternall damnation.

PSAL. CXLVIII.

1 He prouoketh all creatures to praise the Lord in heauen and earth and all places, 14 Specially his Church, for the power that he hath giuen to the same after that he had chosen thē and ioyned them vnto him.

¶ Prayse ye the Lord.

PRaise ye the Lorde from the heauen: praise ye him in the high places.

2 Praise yee him, all yee [a] his Angels: praise him, all his armie.

3 Praise yee him, [b] sunne and moone: praise ye him all bright starres.

4 Praise ye him, [c] heauens of heauens, & [d] waters, that be aboue the heauens.

5 Let them praise the Name of the Lord: for he commanded, and they were created.

6 And he hath established them for euer and euer: hee hath made an ordinance, which shall not passe.

7 Praise ye the Lord from the earth, *ye* [e] dragons and all depthes:

8 [f] Fire and haile, snowe and vapours,

a Because they are members of the same bodie, he setteth them before our eyes, which are most willing hereunto, and by their prompt obedience teach vs to doe our duetie.

b In that Gods glorie shineth in these insensible creatures, this their beautie is as a continuall praising of God.

c Not that there are diuers heauens, but because of the spheres and of the situation of the fixed starres and planets, he comprehendeth by this worde the whole heauen. d That is, the rayne, which is in the middle region of the aire, which he here comprehendeth vnder the name of the heauens. e Meaning, the great and monstrous fishes, as whales and such like. f Which come not by chance or fortune, but by Gods appointed ordinance.

stormie winde, which execute his worde!
9 Mountaines and all hilles, fruitefull trees and all ceders:
10 Beasts and all cattel, creeping things and fethered foules:
11 g Kings of the earth and all people, princes and all iudges of the worlde:
12 Yong men and maidens, also old men and children:
13 Let them praise the Name of the Lorde: for his Name onely is to be exalted, *and* his praise aboue the earth and the heauens.
14 For he hath exalted the h horne of his people, *which is* a praise for all his Saintes, *euen* for the i children of Israel, a people *that is* neere vnto him. Praise yee the Lorde.

g For the greater giftes that any hath received, and the more high that one is preferred, the more bounde is he to praise God for the same, but neither high nor lowe condition or degree can bee exempted from this duetie.

h That is, the dignitie, power and glorie of his Church. i By reason of his couenant made with Abraham.

PSAL. CXLIX.

1 *An exhortation to the Church to praise the Lorde for his victorie and conquest, that he giueth his Saints against all mans power.*

¶ Praise ye the Lord.

SIng ye vnto the Lord a a new song: let his praise *be heard* in the Congregation of Saintes.
2 Let Israel reioyce in him that b made him, and let the children of Zion reioyce in their c King.

a For his rare and manifolde benefites bestowed on his Church.
b In that that they were preferred before all other nations, as it was a newe creation, and therefore Psalme 95.7. they were called the sheepe of Gods handes. c For God as he is the Creator of the soule and body, so will he that both two serue him, and that his people be continually subiect vnto him, as to their most lawfull King.

3 Let the praise his Name with the flute: let them sing praises vnto him with the timbrel and harpe.
4 For the Lord hath pleasure in his people: he will make the meeke glorious by deliuerance.
5 Let ỳ Saints be ioyfull with glorie: let them sing loude vpon their [d] beddes.
6 Let the high Actes of God be in their mouth, and a two edged sworde in their handes,
7 [e] To execute vengeance vpon the heathen, *and* corrections among the people:
8 To binde [f] their kings in chaines, and their nobles with fetters of yron,
9 That they may execute vpon them the iudgement ỳ is [g] written: this honour shalbe to all his Saints. Praise ye the Lord.

d He alludeth to that continuall rest and quietnes that they shoulde haue, if they would suffer God to rule them.

e This is chiefly accomplished in the kingdome of Christ, when Gods people for iust causes execute Gods iudgements against his enemies: and ageineth no libertie to any to reuenge their priuate iniuries. f Not onely the people, but the Kings that were their enemies, shoulde be destroyed. g Hereby God bindeth the handes and minde of all his to enterprise no farther then he appointeth.

PSAL. CL.

1 *An exhortation to praise the Lorde without cease by all maner of wayes, for all his mightie and wonderfull workes.*

¶ Praise ye the Lord.

PRayse ye GOD in his [a] Sanctuarie: praise ye him in the [b] firmament of his power.
2 Prayse ye him in his mightie Actes: praise ye him according to his excellent greatnesse.

a That is, in the heauen.

b For his wonderfull power appeareth in the firmament, which in Ebrew is called a stretching out, or spreading abroade, wherein the mightie worke of God shineth.

3 Praise ye him in the sound of the [c] trumpet: praise ye him vpon the viole and the harpe.
4 Praise yee him with timbrel and flute: praise ye him with virginals and organs.
5 Praise ye him with sounding cymbals: prayse ye him with high sounding cymbals:
6 Let euery thing that hath [d] breath praise the Lord. Praise ye the Lord.

c Exhorting the people onely to reioyce in praysing God, hee maketh mention of those instrumentes, which by Gods commaundement were appointed in the olde Lawe, but vnder Christ the vse thereof is abolished in the Church. d. He sheweth that all the order of nature is bound to this duetie, and much more Gods children, who ought neuer to cease to praise him, till they be gathered into that kingdome, which he hath prepared for his, where they shall sing euerlasting praise.

THE ENDE OF the Psalmes.

The

The *Prouerbes of Salomon.

THE ARGVMENT.

THe wonderfull loue of God toward his Church is declared in this booke: forasmuch as the summe and effect of the whole Scriptures is here set forth in these briefe sentences, which partly cõtaine doctrine, and partly maners, and also exhortations to both. Whereof the nine first chapters are as a preface full of graue sentences, and deepe mysteries, to allure the hearts of men to the diligent reading of the parables that followe: which are left as a most precious iewell to the Church, of those three thousand parables mentioned, 1. King. 4.32. and were gathered and conmitted to writing by Salomons seruants and indited by him.

CHAP. I.

1 The power and vse of the word of God. 7 Of the feare of God and knowledge of his words. 10 We may not consent to the intisings of sinners. 20 Wisdome complayneth that she is contemned. 24 The punishment of them that contemne her.

THE Parables of Salomon the Sonne of Dauid king of Israel,

2 To knowe wisdome,[a] and instruction, to vnderstand the wordes[b] of knowledge,

3 To receiue[c] instruction to do wisely, *by* iustice and iudgement and equitie,

* This worde Prouerbe, or parable signifieth a graue and notable sentence, worthy to be kept in memorie: and is sometime taken in the euill part for a mocke or scoffe.

a That is, what we ought to know and follow, and what we ought to refuse.

b Meaning, the word of God wherein is the onely true knowledge.

c To learne to

submit our selues to the correction of those that are wise. d By liuing iustly, and rendring to euery man that which appertayneth vnto him.

4 To giue vnto the [e] simple sharpenesse of wit, *and* to the childe knowledge and discretion.
5 A wise man shall heare and increase in learning, and a mã off vnderstanding shall attaine vnto wise counsels,
6 To vnderstand a parable, and the interpretation, the wordes of the wise, and their darke sayings.
7 ¶ [*] The feare of the Lord [i] the beginning of knowledge: *but* fooles despise wisdome and instruction.
8 My sonne, heare thy [g] fathers instructiõ, and forsake not thy [h] mothers teaching.
9 For they shalbe [“] a comely ornamẽt vnto thine head, and *as* chaines for thy neck.
10 ¶ My sonne, if [i] sinners doe intise thee, consent thou not.
11 If they say, Come with vs, we will lay wait for [k] blood, *and* lie priuily for the innocent without a cause:
12 We will swallow them vp [l] aliue like a graue euen whole, as those that go downe into the pit:
13 We shal find al precious riches, *and* fill our houses with spoile:
14 Cast in thy lot among vs: wee will all haue one [m] purse:
15 My sonne, walke not thou in the way [n] with them: refrain thy foote from their [m] path.

e To such as haue not discretion to rule themselues.
* As he sheweth that these parables conteyning the effect of religionis touching manners & doctrine do apperteyne to the simple people: so doth he declare that the same is also necessarie for them that are wise & learned. *Psal.*111.10. *ecclus.*1.16.
g He speaketh this in the Name of God, which is the vniuersall Father of all creatures, or in the name of the pastour of the Church, who is as a father.
h That is, of the Church, wherein the faithfull are begotten by the incorruptible seede of Gods worde.
“ *Ebr. increase of grace.*
i To wit, the wicked, which haue not the feare of God.
k Hee speaketh not onely of the shedding of blood with hande, but of all craftie practises which tend to the detriment of our neighbour.
l As the graue is neuer saciat, so the auarice of the wicked and their cruelties hath none end.
m Hee sheweth whereby the wicked are allured to ioyne together, because they haue euery one part of the spoile of the innocent.
n That is, haue nothing at all to doe with them.

16 For

16 For their feete runne to euill, & make haste to shed blood.
17 Certainely *as* without cause the net is spread before the eyes of all that hath wing:
18 So they lay wait for blood *and* lie priuily for [o] their liues.
19 Such *are* the wayes of euery one that is greedie of gaine: hee would take away the [p] life of the owners thereof.
20 ¶ [q] Wisdome crieth without: she vtteteth her voyce in the [r] streetes.
21 She calleth in the hie *streete, among* the prease in the entrings of the gates, *and* vtereth her wordes in the citie, *saying*,
22 O ye [s] foolish, howe long will ye loue foolishnes? and the scornefull take their pleasure in scorning? and the fooles hate knowledge?
23 (Turne you at my correction: lo, I will powre out my minde vnto you, *and* make you vnderstand my wordes)
24 Because I haue called, and ye refused: I haue stretched out mine hand, and none would regarde.
25 But ye haue despised all my counsell, and would none of my correction.
26 I will also [t] laugh at your destruction, *and* mocke, when your feare commeth.
27 When [u] your feare commeth like *sudden* desolation, & your destruction shall come, like a whirlewind: when affliction and anguish shall come vpon you,
28 Then shall they cal vpon me, but I will not answere: they shall seeke me early, but

o He sheweth that there is no cause to moue these wicked to spoile the innocent, but their auarice and cruelnie.
p Wherebyhe concludeth that the couetous man is a murtherer.
q This wisdome is the eternall word of God.
r So that none can pretende ignorance.
s Wisdome reproueth three kindes of men: the foolish or simple, which erre of ignorance, and the mockers, that cannot suffer to be taught, and the fooles which are drowned in worldly lustes, and hate the knowledge of godlines.
t This is spoken occording to our capacitie, signifying that the wicked, which mocke and iest at Gods worde, shall haue the iust reward of their mocking.
u That is, your destruction, which thing you feared.

they shall not [x] find me,
29 Because they hated knowledge, & did not chuse the feare of the Lord.
30 They woulde none of my counsell, *but* [y] despised all my correction.
31 Therefore shall they eate of the [z] fruit of their owne way, and be filled with their owne deuices.
32 For [a] ease slayeth the foolish, and the prosperitie of fooles destroyeth them.
33 But he that obeyeth me, shal dwel safely, and be quiet from feare of euill.

x Because they sought not with an affectiõ to God, but for ease of their owne griefe.
y Shewing that without faith & obedience we cannot call vpon God aright.
z They shall feele what commodiie their wicked life shall giue them.
a That is, the prosperitie, and sensualitie, wherein they delite.

CHAP. II.

1 *Wisdome exhorteth to obey her.* 5 *She teacheth the feare of God.* 6 *She is giuen of God.* 10 *She preserueth from wickednes.*

MY sonne, if thou wilt receiue my wordes, and [a] hide my commandements within thee,
2 And cause thine eares to hearken vnto wisedome, *and* encline [b] thine heart to vnderstanding,
3 (For if thou callest after knowledge, [c] *and* cryest for vnderstanding:
4 If thou seekest her as siluer, and searchest for her as for [d] treasures,
5 Then shalt thou vnderstand the feare of the Lord, & find the [e] knowledge of God.
6 For the Lorde giueth wisedome, out of his mouth *commeth* knowledge and vnderstanding.
7 He ‖ preserueth the state of the righteous: *he is* a shielde to them that walke vprightly,
8 That they may keepe § waies of iudgement; & he preserueth § way of his Saints)
9 Then

a That is, keepe them in thine heart
b If thou give thy selfe to the true knowledge of God without hypocrisie.
c Meaning, that we must seeke § knowledge of God with care and diligence.
d Shewing that no labour must be spared.
e This (sayth he) is the true wisedome, to knowe and feare God.
‖ *Or, hideth the saluation.*

9 Then shalt thou vnderstand righteousnes, and iudgement, and equitie, *and* euery good path.
10 ¶ When wisdome entreth into thine heart, and knowledge deliteth thy soule,
11 *Then* shal[f] counsel preserue thee, *and* vnderstanding shall keepe thee,
12 And deliuer thee from the euil way, *and* from ȳ man that speaketh froward things,
13 *And from* them that leaue the [g] wayes of righteousnesse to walke in the wayes of darknes:
14 Which reioyce in doing euill, *and* delite [h] in the frowardnes of the wicked,
15 Whose wayes are crooked, and they are lewd in their paths.
16 And it shal deliuer thee frō the strange [i] woman, *euen* frō the stranger, which flattereth with her wordes.
17 Which forsaketh ȳ [k] guide of her youth, and forgetteth the [l] couenant of her God.
18 Surely her [m] house tendeth to death, and her paths vnto [n] the dead.
19 All they that goe vnto her, returne not againe, neither take they holde of the wayes of life.
20 Therfore walke thou in ȳ way of good men, and keepe the wayes of the righteous.
21 For the iust shall dwell in the [o] land, and the vpright men shall remaine in it.
22 But the wicked shall be cut off from the earth, and the transgressours shall be rooted out of it.

f The word of God shall teach thee & counsel thee how to gouerne thy selfe.
g That is, the word of God, which is ȳ onely light, to follow their owne fantasies which are darknes.
h When they see any ginen to euill as they are.
i Meaning, that wisdom, which is the word of God, shal preserue vs from all vices: naming this vice of whordome wherunto man is most prone.
k That is, her husband, which is her head and guide to gouerne her, from whome she ought not to depart, but remaine in his subiection.
l Which is, the promes made in mariage.
m Her acquaintance with her familiars, and them that haunt her.
n To them that are dead in body and soule.
o They shall enioy the temporall and spiritualll promises of God, as the wicked shall be voyde of them.

CHAP. III.

1 *The word of God giueth life.* 5 *Trust in God.* 7 *Feare him.* 9 *Honour him.* 11 *Suffer his correction.* 22 *To them that followe the word of God, all things shall succeede well.*

MY sonne, forget not thou my Lawe, but let thine heart *keepe my commandements.

2 For they shall increase the length of thy [a] dayes and the yeeres of life, and *thy* prosperitie.

3 Let not [b] mercy & trueth forsake thee: binde them on thy [c] necke, *and* write them vpon the table of thine [d] heart.

4 So shalt thou finde fauour & good vnderstanding in the sight of God & man.

5 ¶ Trust in [h] Lord with all thine heart, and leane not vnto thine owne wisedome.

6 In all thy wayes acknowledge him, & he shall direct thy wayes.

7 ¶ Be not wise in thine owne eyes: *but* feare the Lord, and depart from euill.

8 *So* health shall be vnto thy [e] nauell, and marowe vnto thy bones.

9 [f] Honour the Lorde with thy riches, & with the first *fruites* of all thine increase.

10 So shal thy barnes be filled with abundance, and thy presses shall [g] burst with newe wine.

11 ¶ My sonne, refuse not the chastening of the Lorde, neither bee grieued with his correction.

12 *For [h] Lord correcteth him, whom he loueth,

Deut.8.1.and 30.16.

a Long life is the blessing of God, which he giueth to his, so farre forth as it is expedient for them.

b By mercy and trueth, he meaneth the commandements of the first and second table: or else the mercy and faithfulnes that we ought to vse towarde our neighbours.

c Keepe them as a most precious iewel.

d Haue them euer in remembrance.

e By this part he comprehendeth the whole bodie, as by health he meaneth all the benefites promised in the Lawe both corporall and spiritual.

f As was commanded in the Lawe, Exod.23.19. Deuter.26.2. and by this they acknowledged that God was the giuer of all things, and that they were ready to bestowe all at his commandement. g For to the faithfull distributer God giueth in greater abundance. *Heb.12.5. Prouerb.3.19.*

loueth, euen as the father *doeth* the childe in *whome* he deliteth.
13 Blessed *is* the mā that findeth wisdome, and the man that getteth vnderstanding.
14 For the marchandise thereof is better then the marchandise of siluer, & the gain thereof *is better* then golde.
15 It is more precious then pearles: and all things that thou canst desire, are not to be compared vnto her.
16 Length of dayes *is* in her right hande, h *and* in her left hand riches and glory.
17 Her wayes *are* wayes of pleasure, & all her pathes prosperitie.
18 She is a tree i of life to them that lay holde on her, and blessed *is* he that retayneth her.
19 The Lorde by wisedome hath laid the k fundation of the earth, & hath stablished the heauens through vnderstanding.
20 By his knowledge the depths are broken vp, & the clouds drop downe the dew.
21 My sonne, let not *these things* depart from thine eies, *but* obserue wisedome, and counsell.
22 So they shall be life to thy soule, and grace vnto thy ‖ necke.
23 Then shalt thou walke safely by thy way: and thy foote shall not stumble.
24 If thou sleepest, thou shalt not bee afrayde, and when thou sleepest, thy sleepe shall be sweete.
25 Thou shalt not feare for *any* sudden feare, neither for the l destruction of the wicked, when it commeth.
26 For ỹ Lord shalbe for thine assurance, and shall preserue thy foote from taking.

h Meaning, that he that seeketh wisedome: that is, suffereth him selfe to be gouerned by the worde of God, shall haue all prosperitie both corporall and spirituall.
i Which bringeth forth such fruit that they that eat therof, haue life: & he alludeth to the treee of life in Paradise.
k Hereby he sheweth ỹ this wisdome, wherof he speaketh, is euerlasting, because it was before all creatures, & that all things, euen the whole worlde were made by it
‖ *Or, throte, read Chap.* 1. 9.
l For when God destroyeth the wicked, he will saue his, as he did Lot in Sodom.

27 ¶ With-

27 ¶ Withholde not the good from [m] the owners thereof, though there be power in thine hand to doe it.
28 Say not vnto thy neighbour, Go and come againe, and to morrowe will I giue *thee*, if thou *now* haue it.
29 ¶ Intend none hurt againſt thy neighbour, ſeeing hee doeth dwell [n] without feare by thee.
30 ¶ Striue not with a man cauſeles, whē he hath done thee no harme.
31 ¶ Be not [o] enuious for the wicked man, neither chuſe any of his wayes.
32 For the froward [u] abomination vnto the Lord: but his [p] ſecret [u] with the righteous.
33 The curſe of the Lord [u] in the houſe of the wicked: but he bleſſeth the habitation of the righteous.
34 With the ſcornefull [q] he ſcorneth, but he giueth grace vnto the humble.
35 The wiſe ſhal inherite glory: but fooles diſhonour, *though* they be exalted.

CHAP. IIII.

1 *Wiſedome and her fruites ought to be ſearched.* 14 *The way of the wicked muſt be refuſed.* 20 *By the worde of God the heart, eyes and courſe of life muſt be guided.*

HEare, O ye children, the inſtruction of [a] father, and giue eare to learne vnderſtanding.
2 For I doe giue you a good doctrine: *therefore* forſake ye not my Lawe.
3 For I was my fathers ſonne, tender and [b] deare in the ſight of my mother,

m Not onely from them to whome the poſſeſsion belongeth, but alſo thou ſhalt not keepe it from them, which haue neede of the vſe thereof.
n That is, putteth his truſt in thee.
o Deſire not to be like vnto him.
p That is, his couenant, and fatherly affection, which is hid and ſecret from the worlde.
q He will ſhew by his plagues, & their ſcornes ſhall turne to their owne deſtruction, as Chap. 1.26.

a He ſpeaketh this in the perſon of a preacher and miniſter, which is as a father vnto the people, read Chap. 1. 8.
b In Ebrew it is Onely: For though ſhee had three others, as 1. Chron. 3. 5. yet, ſo tenderly loued ſhe Salomon, that he was vnto her, as her onely ſonne.

4 When

4 When [c] he taught me, and said vnto me, Let thine heart hold fast my wordes: kepe my cõmandements, and thou shalt liue.
5 Get wisedome: get vnderstanding: forget not, neither decline from the wordes of my mouth.
6 Forsake her not, & she shal keepe thee: loue her and she shall preserue thee.
7 [d] Wisedome *is* the beginning: get wisedome *therefore*: and aboue all thy possession get vnderstanding.
8 Exalt her, and she shall exalt thee: she shal bring thee to honour, if thou embrace her.
9 She shall giue a comely ornament vnto thine head, *yea*, she shall giue thee a crowne of glory.
10 ¶ Heare, my sõne, & receiue my words, and the yeeres of thy life shall be many.
11 I haue [e] taught thee in the way of wisdome, *and* ledde thee in § pathes of righteousnes.
12 When thou goest, thy gate shall not be [f] straite, and when thou runnest, thou shalt not fall.
13 Take holde of instruction, *and* leue not: keepe her, for she is thy life.
14 ¶ Enter not into § way of the wicked, and walke not in the way of euill men.
15 Auoid it, *and* goe not by it: turne from it, and passe by.
16 For they cannot [g] sleepe, except they haue done euill, and their sleepe departeth, except they cause *sõme* to fall.
17 For they eate the bread of [h] wicked-nes. and drinke the wine of violence.
18 But the way of the righteous shineth as the

c Meaning, Dauid his father.

d He shewed that we must first begin at Gods word, if so be we will § other things prosper with vs, contrary to the indgement of the world, which make it their last study, or els, care not for it at all

e Salomon declareth what care his father had to bring him vp in the true feare of God: for this was Dauids protestation.

f Thou shalt walke at libertie without offence.

g Meaning, that to doe euil is more proper & naturall to the wicked, then to sleepe, eate or drinke.

h Gotten by wicked meanes and cruel oppression.

the light, that i shineth more and more vnto the perfite day.
19 The way of the wicked *is* as the darknesse: they knowe not wherein they shall fall.
20 ¶ My sonne, hearken vnto my wordes, incline thine eare vnto my sayings.
21 Let the not depart from thine eyes, *but* keepe them in the middes of thine heart.
22 For they are life vnto those that finde them, and health vnto all their k flesh
23 Keepe thine heart with all diligence: for thereout commeth l life.
24 Put away from thee a froward mouth, and put wicked lippes farre from thee.
25 Let thine eyes beholde the right, and let thine eyelidde direct thy way before thee.
26 m Ponder the path of thy feete, and let all thy wayes be ordered aright.
27 Turne not to the right hand, nor to the left, *but* remooue thy foote from euill.

i Signifying y the godly increase dayly in knowledge and perfection, till they come to full perfection, which is when they shall be ioyned to their head in the heauens.
k That is, they shall haue health of body: vnder y which all other blessings promised in the lawe are conteyned.
l For as the heart is either pure or corrupt, so is the whole course of mans life.
m Keepe a measure in all thy doings.

CHAP. V.

3 *Whoredome forbidden,* 9 *And prodigalitie.* 15 *He willeth a man to liue on his labours and to helpe others,* 18 *To loue his wife.* 22 *The wicked taken in their owne wickednes.*

MY sonne, hearken vnto my wisdome, *and* incline thine eare vnto my ‖knowledge,
2 That thou mayest regard counsell, and thy lippes obserue knowledge.
3 For the lippes a of a strange woman drop *as* an hony combe, and her mouth is more soft then b oyle.
4 But the ende of her is bitter as wormewood, *and* sharpe as a two edged sword.
5 Her

‖Or, vnderstanding.
a That is, an harlot which giueth her selfe to another then to her husband.
b By oyle and honie he meaneth flattering and craftie intisements.

5 Her [c] feete go downe to death, and her
steppes take holde on hell.
6 She weigheth not the way of life: her
pathes are [d] moueable; thou canst not
knowe *them*.
7 Heare ye me now therfore, O children,
and depart not from the woordes of my
mouth.
8 Keepe thy way farre from her, & come
not neere the doore of her house,
9 Least thou giue thine [e] honour vnto o-
thers, and thy yeeres to the cruel:
10 Least the strãger should be filled with
thy strength, and thy [f] labours bee in the
house of a stranger,
11 And thou mourne at thine end, (when
thou hast consumed thy flesh & thy bodie)
12 And say, Now haue I hated instruction,
and mine heart despised correction!
13 And haue not obeyed the voyce of thé
that taught me, nor inclined mine eare to
them that instructed me!
14 I was almost *brought* into all euill in
the middes of the Congregation and
[g] assemblie.
15 ¶Drinke the water of [h] thy cisterne, &
of the riuers out of the middes of thine
owne well.
16 Let thy fountaines flow forth, and the
riuers of waters in the streetes.
17 But let them be thine, *euen* [i] thine one-
ly, and not the strangers with thee.
18 Let thy [k] fountaine be blessed, and re-

c Al her doings lead to destruction.
d She hath euer new meanes to allure to wickednesse.
e That is, thy strength and goods to her that will haue no pitie vpon thee: as is read of Samson, and the prodigall sonne.
f The goods gotten by thy trauaile.
g Although I was faithfully instructed in the trueth, yet had I almost fallen to vtter shame and destruction, notwithstanding my good bringing vp in the assemblie of the godly.
h He teacheth vs sobrietie, exhorting vs to live of our owne labours and to be beneficiall to the godly that want.
i Destribute them not to the wicked and infidels, but reserue them for thy selfe, thy familie and them that are of the houshold of fayth.
k Thy children which shall come of thee in great abundance, shewing that God blesseth mariage, and curseth whordome.

ioyce with the wife of thy[l] youth.
19 *Let her be as* the louing hinde and plea-
sant roe: let her breſtes ſatisfie thee at all
times, *and* delite in her loue continually.
20 For why ſhouldeſt thou ¶ delite, my
ſonne, in a ſtrange woman, or embrace the
boſome of a ſtranger?
21 For the wayes of man *are* before the
[m] eyes of the Lorde, and he pondereth all
his paths.
22 His owne iniquities ſhal take the wic-
ked him ſelfe, and he ſhall be holden with
the cordes of his owne ſinne.
23 Hee ſhall [n] die for fault of inſtruc-
tion, and ſhall go aſtray through his great
follie.

l Which thou diddeſt marrie in thy youth.
| *Or goe aſtray with a ſtranger?*
m He declareth that except man doe ioyne to his wife both in heart and in outward conuerſation, that he ſhall not eſcape the iudgements of God.
n Becauſe he will not giue eare to Gods worde and be admoniſhed.

CHAP. VI.

1 *Inſtruction for ſureties.* 6 *The ſlothfull and ſluggiſh is ſtirred to worke.* 12 *Hee deſcribeth the nature of the wicked.* 16 *The things that God hateth.* 20 *To obſerue the word of God.* 24 *To flie adulterie.*

MY ſonne, if thou bee ſuretie for thy
neighbour, *and* haſt ſtriken handes
with the ſtranger,
2 Thou art [a] ſnared with the words of thy
mouth: thou art *even* taken with the words
of thine owne mouth.
3 Do this nowe, my ſonne, and deliuer thy
ſelfe: ſeeing thou art come into the hand
of thy neighbour, go, and humble thy ſelfe,
and ſolicite thy friends.
4 Giue no ſleepe to thine eyes, nor ſlum-
ber to thine eye liddes.
5 Deliuer thy ſelfe as a doe from the hand
of the hunter, and as a bird from the hand of
the fouler.

a He forbiddeth vs not to become ſuretie one for another according to the rule of charitie, but that we conſider for whome and after what ſort, ſo that the creditour may not be defrauded.

6 ¶ Go

6 ¶ Go to [b] the pismire, O sluggard: behold her wayes, and be wise.
7 For she hauing no guide, gouernour, nor ruler,
8 Prepareth her meate in the summer, *and* gathereth her foode in harueſt.
9 How long wilt thou sleepe, O sluggard? when wilt thou arise out of thy sleepe?
10 * *Yet* a litle sleepe, a litle slumber, [c] a litle folding of the handes to sleepe.
11 Therefore thy pouertie commeth as one that [d] trauaileth by the way, and thy necessitie like [e] an armed man.
12 The vnthriftie man [f] *and* the wicked man walketh with a froward mouth.
13 He maketh a signe with his eyes: hee [g] signifieth with his feete: he [g] instructeth with his fingers.
14 Lewde things *are* in his heart: he imagineth euil at all times, *and* raiseth vp contentions.
15 Therefore shall his destruction come speedily: he shall be destroyed suddenly without recouerie.
16 ¶ These sixe thinges doth the Lorde hate: yea, his soule abhorreth seuen:
17 The haughtie eyes, a lying tongue, & the handes that shed innocent blood,
18 An heart that imagineth wicked enterprises, [h] feete that be swift in running to mischiefe,
19 A false witnes [i] speaketh lies, & him raiseth vp contentions among ‖ brethren.
20 ¶ My sonne, kepe thy fathers cõmãdemẽt, & forsake not thy mothers instructiõ.

b If the word of God can not instruct thee, yet learne at § litle pismire to labour for thy selfe, & not to burden others. *Chap.* 24 33.
c He expresseth linely the nature of the sluggards, which though they sleepe neuer so long, yet haue neuer ynough, but euer seeke occasions thereunto.
d That is, suddenly, and whẽ thou lookest not for it.
e It shall come in such sort as thou art not able to resist it.
f He sheweth to what inconuenience the idle persons & sluggards come by calling them vnthriftie, or the men of Belial, and slanderous.
g *Ebr. speaketh.*
h Thus all his gesture tẽdeth to wickednes.
i Meaning, the raging affection, which cary a man away in such sorte that he can not tell what he doeth. ‖ *Or, neighbours.*

21 Binde them alway vpon thine heart, & tye them about thy necke.
22 It shall leade thee, when thou walkest it shal watch for thee, whē thou slepest, & when thou wakest, it shal talke with thee.
23 For the k commaundement *is* a lanterne, and instruction a light: and l corrections for instruction *are* the way of life,
24 To keepe thee from the wicked woman, *and* from the flatterie of the tongue of a strange woman.
25 Desire not her beautie in thine heart, neither let her take thee w her m eye lides.
26 For because of ỹ whorish womā, *a man is brought* to a morsel of bread, & a woman will hunt for the precious life of a man.
27 n Can a man take fire in his bosome, and his clothes not be burnt?
28 Or can a man goe vpon coles, and his feete not be burnt?
29 So he that goeth in to his neighbours wife, shall not be innocent, whosoeuer toucheth her.
30 Men doe not o despise a thiefe, when he stealeth, to satisfie his p soule, because he is hungrie.
31 But if he be found, he shall restore seuen folde, *or* he shall giue all the substance of his house.
32 But he that cōmitteth adulterie with a woman, he "is destitute of vnderstanding: he that doeth it, destroyeth his owne soule.
33 He shal finde q a wound & dishonour, and his reproch shall neuer be put away.
34 For ielousie *is* the rage of a man: there-

fore

i Reade cha. 3.3.
k By the commandement he meaneth the word of God: & by the instruction, the preaching & declaration of the same, which is committed to the Church.
l And reprehēsions when the word is preached bring vs to liue.
m With her wanton lookes and gesture.
n Meaning, ỹ she will neuer cease, till she haue brought thee to beggerie, and then seeke thy destruction.
o He approueth not theft, but sheweth that it is not so abominable as whoredome, for asmuch as theft might be redeemed: but adulterie was a perpetual infamie, & death by the Law of God.
p Meaning for verie necessitie.
" *Ebr. faileth in heart.* q That is, death appointed by the Lawe.

for he will not spare in the day of vengeance.

35 He can not beare the sight of any ransome: neither wil he consent, though thou magnifie the gifts.

in wife, and so concludeth that neither Gods Law nor the law of nature abhorreth any rankfine for the adulterie.

CHAP. VII.

1 *An exhortation to wisdome and to the word of God.* 5 *Which will preserue vs from the harlot.* 6 *Whose manners are described.*

MY sonne, keepe my wordes, & hide my commandements with thee.

2 Keepe my commandements, & thou shalt liue, and mine instruction as the apple of thine eyes.

3 Binde them vpon thy fingers, *and* write them vpon the table of thine heart.

4 Say vnto wisedom, Thou art my sister: and call vnderstanding *thy* kinswoman,

5 That they may keepe thee from the strange woman, *even* from the stranger that is smooth in her wordes.

6 ¶ a As *I was* in the windowe of mine house, I looked through my window,

7 And I sawe among the fooles, *and* considered among the children a yong man destitute of vnderstanding,

8 Who passed through the street by her corner, and went toward her house,

9 In the twilight in the euening, when the night began to be b blacke and darke.

10 And beholde, there met him a woman with an harlots ‖behaiour, and ‖subtil in heart,

7 He sheweth that man by nature seeketh his death, that hath abused

a By this diuersitie of wordes he meaneth, that nothing ought to be so deare vnto vs, as the wordes of God, not that we looke on any thing more, nor minde any thing so much.

b Salomon vseth this parable to declare their folly, that suffer the selues to be abused by harlots.

c He sheweth that there was almost none so impudent, but they were afraide to be seene, and so shein own sore the night to conceal

sences did stirre them, which causeth them to seeke their filthines, ‖ *Or, garment.* ‖ *Or, bid.*

11 (She d is babbling and loude: whose
feete can not abide in her house.
12 Now *she* is without, now in the stretes,
and lyeth in wayte at euery corner)
13 So she caught him and kissed him and
"with an impudent face said vnto him,
14 I haue e peace offrings: this day haue
I payed my vowes.
15 Therfore came I forth to meet thee, I
might seeke thy face: & I haue found thee.
16 I haue decked my bed with ornaments,
‖ carpets, and laces of Egypt.
17 I haue perfumed my bed with myrrhe,
aloes, and cinnamom.
18 Come, let vs take our fill of loue vntill
the morning: let vs take our pleasure in
dalliance.
19 For *mine* husband is not at home: he is
gone a iourney farre off.
20 He hath taken f with him a bag of siluer,
and will come home at the day appointed.
21 Thus with her great craft she caused
him to yeelde, and with her flattering lips
she entised him.
22 And he followed her straightwayes, as
an oxe that goeth to the slaughter, & g as
a foole to the stockes for correction,
23 Till a dart strike through his liuer, as a
bird hasteth to ye snare, not knowing that
"he is in danger.
24 ¶ Heare me now therefore, O children,
and hearken to the wordes of my mouth.
25 Let not thine heart decline to her

d He describeth certaine conditions, which are peculiar to harlots.
" *Ebr. she strengthened her face.*
e Because that in peace offrings a portiõ returned to them that offred, she sheweth him ye she hath meate at home to make good cheere with: or else she would vse some cloke of holynes, till she had gotten him in her sares.
f Which declareth that harlots outwardly will seeme holy and religious: both because they may the better deceiue others, and also thinking by offering of certaine oblacions and offrings to make satisfaction for their sinnes.
‖ *Or, carued worke.*
g Which, thinking he goeth to the pasture, goeth willingly to his owne destruction.
h Which goeth cheerefully, not knowing that he shal be chastised.
" *Ebr. in his bande.*

wayes: wander thou not in her paths.
26 For she hath caused many to fal downe wounded, *and* the [i] strong men *are* al slaine by her.
27 Her house is the way * vnto the graue, which goeth downe to the chambers of death.

CHAP. VIII.

1 *Wisedome declareth her excellencie.* 11 *Riches,* 15 *Power,* 22 *Eternitie.* 32 *She exhorteth all to loue and followe her.*

DOth * not [a] wisedome crye? and vnderstanding vtter her voyce?
2 She standeth in [y] top of the high places by [y] way in the place of the paths.
3 Shee cryeth besides [b] the gates before the citie at the entrie of the doores,
4 O men, I call vnto you, and *vtter* my voyce to the children of men.
5 O *ye* foolish men, vnderstand wisdome, and *ye*, O fooles, be wise in heart.
6 Giue eare, for I will speake of excellent things, and the opening of my lippes *shall teache* things that be right.
7 For my mouth shall speake the trueth, and my lippes abhorre wickednes.
8 All the words of my mouth *are* righteous: there is no lewdnesse, nor frowardnes in them.
9 They are all [c] playne to him that will vnderstand, and straight to them [y] wouldes finde knowledge.
10 Receiue mine instruction, & not siluer, and knowledge rather then fine golde.
11 For wisedome is better then precious stones: and al pleasures are not to be compared vnto her.

[i] Neither wit nor strength can deliver them that fall into the handes of the harlot. *Chap. 2. 18.*

Chap. 1. 20.
[a] So shee declareth that it is a cause of his own perdition, and that he can pretend no ignorance, forasmuch as God calleth all men by his word, and by his works to follow vertue and to flie from vice.
[b] Where the people did most resort, & which was the place of iustice.
[c] Meaning, y the words of God is easie vnto all that haue a desire vnto them, and which are not blinded by the prince of this world.

12 I wisdome dwell with [d] prudence, and I finde forth knowledge *and* counsels.
13 The feare of the Lord *is* to hate [e] euil: *as* pride, and arrogancie, and the euil way: and a mouth *that speaketh* lewde thinges, I doe hate.
14 I haue counsell and wisdome: I am vnderstanding, *and* I haue strength.
15 By me, Kings [f] reigne, and princes decree iustice.
16 By me princes rule, and the nobles, & all the iudges of the earth.
17 I loue them that loue me: & they that seeke me [g] earely, shall finde me.
18 Riches and honour *are* with me: [h] *euen* durable riches and righteousnes.
19 My fruite is better then gold, *euen* then fine gold, and my reuenues *better* then fine siluer.
20 I cause to walke in the way of righteousnes, *and* in the middes of the pathes of [i] iudgement,
21 That I may cause them that loue mee, to inherite substance, and I will fill their treasures.
22 The Lord hath possessed me in the beginning of his way: *I was* [k] before his workes of olde.
23 I was set vp from euerlasting, frō the beginning, *and* before the earth.
24 When there were no depths, was I begotten, when there were no fountaines abounding with water.

d That is, except a man haue wisdome, which is the true knowledge of God, he can neithe be prudent nor good counsellour.
e So that he that doeth not hate euill, feareth not God.
f Whereby he declareth that honours, dignitie or riches come not of mans wisdome or industrie, but by the prouidence of God.
g That is, study the words of God diligently, and with a desire to profit.
h Signifying, that he chiefly meaneth the spiritual treasures and heauenly riches.
i For there can be no true iustice or iudgement, which is not directed by this wisdōme.
k He declareth hereby the diuinitie and eternitie of this wisdome, which he magnifieth and prayseth through this booke, meaning thereby the eternal Sonne of God Iesus Christ our Saniour, whom Saint Iohn calleth the word that was in the beginning, Iohn 1.1.

25 Before the mountaines were setled: & before the hilles, was I begotten.
26 Hee had not yet made the earth, nor the open places, nor the height of the dust in the worlde.
27 When he prepared the heauens, I was there, when he set the compasse vpon the deepe.
28 When hee established the cloudes aboue, when hee confirmed the fountaines of the deepe.
29 When hee gaue his decree to the sea, that the waters should not passe his commandement: whē he appoynted the foundations of the earth,
30 Then [m] was I with him *as* a nourisher, and I was dayly *his* delight reioycing alway before him,
31 And tooke my [n] solace in the cōpasse of [o] his earth: and my delite *is* with the children of men.
32 Therefore nowe hearken, O children, vnto me: for blessed *are they that* keepe my wayes.
33 Heare instruction, & be ye wise, & refuse it not: blessed *is* the man that heareth me, watching dayly at my gates, & gining attendance at the postes of my doores.
34 For he that findeth me, findeth life, & shall obtaine fauour of the Lord.
35 But he that sinneth against me, hurteth his owne soule: *and* all that hate mee, loue death.

l He declareth the eternitie of the Sonne of God, which is meant by this worde Wisedome, who was before all time, & euer present with ☩ Father.
m Some reade a chiefe worker; signifying that this Wisedome, euen Christ Iesus, was equall with God his father, & created, preseruth and still worketh with him, as Iohn 5.17.
n Whereby is declared that the worke of ☩ creatiō was no paine, but a solace vnto the wisedome of God.
o By earth he meaneth man, which is the worke of God, in whom wisdome tooke pleasure: so much as for man sake the diuine Wisedome tooke man nature, & dwelt emongst vs, and filled vs with vnspeakable treasures: and this is that solace and pastime whereof is here spoken.

CHAP. IX.

1 *Wisedome calleth all to her feast.* 7 *The*

scorner will not be corrected. 10 *The feare of God.* 13 *the conditions of the harlot.*

WIsedome hath built her [a] house, & hewen out her [b] seuen pillars.
2 Shee hath killed her vitayles, drawen her wine, & [c] prepared her table.
3 She hath sent forth her [d] maidens, *and* cryeth vpon the highest places of the citie, *saying*,
4 Who so is [e] simple, let him come hither, *and* to him that is destitute of wisdome, she sayeth,
5 Come, *and* eate of my [f] meat, & drinke of the wine *that* I haue drawen.
6 Forsake *your way*, ye foolish, & ye shall liue: & walke in the way of vnderstanding.
7 Hee that reproueth a scorner, purchaseth to himselfe shame: *and* he [g] rebuketh the wicked, *getteth* himselfe [g] a blot.
8 Rebuke not a [h] scorner, lest hee hate thee: *but* rebuke a wise man, and hee will loue thee.
9 Giue *admonition* to the wise, and he will be the wiser: teache a righteous man, and he will increase in learning.
10 The beginning of wisdome is [i] feare of the Lorde, and the knowledge of holy things, *is* vnderstanding.
11 For thy daies shalbe multiplied by me, and [k] yeres of thy life shalbe augmented.
12 If thou be wise, thou shalt be wise for

a Christ hath prepared huma Church.
b Tames, many chiefe stayes & principall parts of the Church, as were the Patriarkes, Prophets, Apostles, Pastours, and doctours.
c He compareth wisdome with great princes that keepe open house for all that come.
d Meaning, true preachers, which are not infected with mans wisdome.
e He [i] knoweth his owne ignorance, and is voide of malice.
f By the meate and drinke, is meant [i] words of God and the ministration of the Sacraments, whereby God nourisheth his seruants in his house, which is the Church.
g For the wicked will contemne him and labour to defame him.
h Meaning, them that are incorrigible, which Christ calleth dogges and swine, or he speaketh heere in comparison, not that the wicked should not be rebuked, but he shewetheth their malice, and the small hope of profite.
i He sheweth what true vnderstanding is, to knowe the will of God in his worde, which is meant by holy things.

z thy selfe, and if thou be a scoffer, thou alone shalt suffer.

13 ¶ A foolish woman is troublesome: she is ignorant, and knoweth nothing.

14 But she sitteth at the doore of her house on a seate in the hie places of the citie,

15 To call them that passe by the way, that go right on their ways, saying,

16 Whoso is simple let him come hither, and to him that is destitute of wisdome, she saith also,

17 Stollen waters are sweete, and hid bread is pleasant.

18 But he knoweth not, that the dead are there, and that her ghestes are in the depth of hell.

k Thou shalt have the chiefe profite & commoditie thereof.

l By the foolish woman, some understand the wicked preachers, who contrary to the word of God, as apostata reprehend, which were the words of the true preachers, answer, but their doctrine is but as stollen waters: meaning, that they be fleshly, then like unto

are but mens traditions, which are more pleasant to worldlings, and therefore they them selves boast th

CHAP. X.

In this chapter and all that follow unto the fourteenth, the wise man exporteth by diuers sentences, which he calleth parables, to follow vertue, and flee vice: and sheweth also what profite commeth of godlinesse, and what hinderance procedeth of foolishnesse.

THE PARABLES OF SALOMON.

A wise sonne maketh a glad father: but a foolish sonne is an heauinesse to his mother.

2 The treasures of wicked nesse a profite nothing: but righteousnesse deliuereth from death.

3 The Lord will not famish the soule of the righteous: but he casteth away the substance of the wicked.

4 A slouthfull hand maketh poore: but the hand of the diligent maketh riche.

a That is, wickedly gotten.

b Though he suffer the iust to want for a time, yet he will sendeth him comfort in due season.

l Or, is vsefull.

5 He that gatheretb in sommer, *is* the sonne of wisedome: *but* he that sleepeth in harueſt, *is* the sonne of confusion.
6 Blessings *are* vpon the head of the righteous: but iniquitie shall couer the mouth of [c] the wicked.
7 The memorial of the iust *shalbe* blessed: but the name of the wicked shall [d] rotte.
8 The wise in heart will receiue commandements: but the foolish in [e] talke shall be beaten.
9 He that walketh vprightly, walketh ‖ boldely: but hee that peruerteth his wayes, shalbe knowen.
10 He that [f] winketh with the eye, worketh sorowe, & he that is [g] foolish in talke, shalbe beaten.
11 The mouth of a righteous mã is a welspring of life: but iniquitie couereth the mouth of the wicked.
12 Hatred stirreth vp contentions: [h] but loue coueretb all trespasses.
13 In [i] lips of him that hath vnderstanding wisdome is foũd, & [k] a rod shalbe for the backe of him [i] is destitute of wisdom.
14 Wise men lay vp knowledge: but the mouth of [l] foole [m] a present destruction.
15 The rich mans goods are his [n] strong citie: *but* the feare of the needie [o] their pouertie.
16 The labour of the righteous *tendeth* to life: *but* [p] reuenues of the wicked to sinne.
17 He that regardeth instruction, *is on* the way of life: but he that refuseth correction, goeth out of the way.
18 He that dissembleth hatred with lying lips, & he that inuenteth slãder, is a foole.

c When their wickednes shal be discouered, they shalbe as dumme, and not knowe what to say.
d Shalbe vile and abhorred both of God & man, contrary to their owne expectation, which thinke to make their name immortall.
e *Hebr. lippes.*
‖ *Or, surely.*
f He that beareth a faire countenance, and imagineth mischiefe in his heart, as Chap. 6.13.
‖ For the corruption of his heart is knowen by his talke. 1 *Cor.* 13.4. 1 *Pet.* 4.8.
g That is, God will sude him out to punish him.
h And so maketh him bolde to doe euill, whereas pouertie beridelleth the poore from many euill things.

19 In

19 In many words there can not want iniquitie: but he *y* refraineth his lips, is wise.
20 The tongue of *y* iust man *is as* fined siluer: *but* *y* heart of *y* wicked *is* little worth.
21 The lips of the righteous do feed many: but fooles shall die for wãt of wisdom.
22 The blessing of *y* Lord, it maketh rich, and he doeth adde *h* no sorrowes with it.
23 *It is* as a pastime to a foole to do wickedly: but wisedome *is* vnderstanding to a man.
24 That which the wicked feareth, shall come vpon him: but *God* will graunt the desire of the righteous.
25 As the whirlewinde passeth, so *is* the wicked no more: but the righteous *is as* an euerlasting foundation.
26 As vineger *is* to the teeth, & as smoke to the eyes, so *is* the slouthful to them that sende him.
27 The feare of the Lorde increaseth the dayes: but the yeres of the wicked *m* shall be diminished.
28 The patient abiding of the righteous *shalbe* gladnesse: but the hope of the wicked shall perish.
29 The way of the Lord *is* strength to the vpright man: but feare shall bee for the workers of iniquitie.
30 The righteous shal *n* neuer be remoued: but the wicked shall not dwell in the land.
31 The mouth of the iust shall be fruitful in wisedome: but the tongue of the froward shalbe cut out.
32 The lips of the righteous know what is acceptable: but the mouth of the wicked *speaketh* froward things.

i For they speake truth, and edifie many by exhortatiõ, admonition and counsell.
k Meaning that all worldly things bring care and sorrow, whereas they that feele the blessings of God, haue none.

l He is but a trouble, and griefe to him, that seeketh him about any busines.
m The cause of their prosperitie shall be short, because of their great fall, though they seeme to liue long.
n They enioy in this life by faith and hope, their euerlasting life.

CHAP.

CHAP. XI.

1 False a balances are an abomination vnto the Lorde: but a perfite weight pleaseth him.
2 When pride commeth, then commeth shame: but with the lowly is wisedome.
3 The vprightnesse of the iust shall guide them: but the frowardnesse of the transgressers shall destroy them.
4 Riches auaile not in the day of wrath: but righteousnesse deliuereth from death.
5 The righteousnesse of the vpright shall direct his way: but the wicked shall fall in his owne wickednesse.
6 The righteousnesse of the iust shall deliuer them: but the transgressers shall be taken in *their* owne wickednesse.
7 Whē a wicked mā dieth, his hope perisheth, & the hope of vniust men perisheth.
8 The righteous escapeth out of trouble, and the wicked shall come in his stead.
9 An hypocrite with his mouth hurteth his neighbour: but the righteous shall be deliuered by knowledge.
10 In the prosperitie of the righteous the citie reioyceth, and when the wicked perish, *there is* ioy.
11 By the blessing of the righteous, the citie is exalted: but it is subuerted by the mouth of the wicked.
12 He that despiseth his neighbour, is destitute of wisedome: but a man of vnderstanding will keepe silence.
13 He that goeth about a tell tale, discouereth a secret: but he that is of a faithfull heart, concealeth a matter.
14 Where no counsell is, the people fall: but where

a Vnder this worde he condemneth all false weightes, measures and deceit.
b *Ebr. fond.*
b When man forgetteth his folly, and thinketh he be wise, all that he doth vnto God, God bringeth to nought, & turneth into folly. *Eccle. 7. 19.*
Vlisd 5. 15.
c That is, shall enter into trouble.
d A dissembler that pretendeth friendship, but is a priuie enemie.
e The countrey is blessed, where there is godly men, and they ought to reioyce when the wicked are taken away.
f *Or prosperitie.*
1 Will not make light report of others.

where many counsellers are, *there is* health.
15 He shall be sore vexed, that is suertie for
a[h] stranger, and he that hateth suretiship,
is sure.
16 A ‖ gracious woman atteineth honour,
and the strong men attaine riches.
17 Hee that is mercifull, [k] rewardeth his
owne soule: but he that troubleth his owne
flesh, *is* cruell.
18 The wicked woorketh a deceitefull
worke: but he that sowetth righteousnesse,
shall receiue a sure rewarde.
19 As righteousnesse *leadeth* to life: so he
that followeth euil, *seeketh* his owne death.
20 They [j] are of a froward heart, *are* abo-
mination to the Lorde: but *they* that are
vpright in *their* way, *are* his delite.
21 [l] *Though* hand *ioyne* in hande, [m] wicked
shall not bee vnpunished: but the seede of
the righteous shall escape.
22 As a iewel of gold in a swines snout: *so*
is a faire woman, which [n] lacketh discretion.
23 The desire of [o] righteous *is* only good:
but [p] hope of the wicked *is* indignation.
24 There is that scattereth, [q] and is more
increased: but he that spareth more than
is right, surely *commeth* to poueritie.
25 [r] The liberal person shall haue plenty:
& he that waterech, shall also haue raine.
26 He [s] withdraweth the corne, the peo-
ple will curse him: but blessing *shall be* vpon
the head of him that selleth corne.
27 He that seeketh good things, getteth
fauour: but he [t] that seeketh euil, it shall
come to him.
28 He that trusteth in his riches, shall fall:
but the righteous shall flourish as a leafe.

g Where God
giueth store of
men of wisdom
and counsel.
h Whose con-
versation he
knoweth not.
i He that doeth
not without
iudgement, and
consideration
of the circum-
stances put
himself in dan-
ger, as Chap. 6. 1.
Or, modest.
k Is both good
to his selfe, and
to others.
Or, neighbour.
l Though they
make neuer so
many friends, or
thinke themselues
neuer so sure, &
yet they shall
not escape.
Or, is of vncertain
by-beholding.
m They cā look
for nothing but
Gods vengeāce.
n Meaning that
that liberal
person, whom God
blesseth.
o That is, the
hope of the
Or, the soule
of the same shal
be made fat.
p Their pouer-
tie is for the vse
of them, are
in aduersitie.

29 He that troubleth his owne [q] house, shall inherite the winde, and the foole *shall be* [r] seruant to the wise in heart.
30 The fruite of the righteous *is as* a tree of life, and he that [s] winneth soules, *is* wise.
31 Behold, the righteous shall be [t] recompensed in the earth: howe much more the wicked and the sinner?

q The couetous men that spare their riches to the hinderance of their families, shall be deprived thereof miserably.
r For though the wicked be rich, yet are they but slaues to the godly, which are the true possessors of the gifts of God.
s That is, bringeth them to the knowledge of God.
t Shalbe punished as he deseruetb, 1 1.Pet.4.18.

CHAP. XII.

HE that loueth instruction, loueth knowledge: but hee that hateth correction, *is* a foole.
2 A good man getteth fauour of [y] Lord: but the man of wicked imaginations will he condemne.
3 A man can not be established by wickednesse: but the [a] roote of the righteous shall not be mooued.
4 A [u] vertuous woman *is* the crowne of her husbande: but she that maketh *him* ashamed, *is* as corruption in his bones.
5 The thoughtes of the iust *are* right: but the counsels of the wicked are deceitfull.
6 The talking of the wicked *is* to lie in wait for blood: but the mouth of the righteous will [b] deliuer them.
7 *God* ouerthroweth the wicked, & they are not: but the house of the righteous shall stand.
8 A man shalbe [c] commended for his wisedome: but the froward of heart shalbe despised.
9 He that is despised, & *is* his owne seruant,

a They are so grounded in the fauour of God, that their roote shall prosper continually.
u *Abe strong, or powerfull.*
b As their conscience is vpright, so shall they be able to speake for them selues against their accusers.
c The poore man that is contemned, and yet liueth of his owne trauaile.

uant, is better then he that boasteth himselfe and lacketh bread.

10 A righteous man [d] regardeth the life of his beast: but the mercies of the wicked *are* cruell.

11 * He that tilleth his land, shall be satisfied with bread: but he that followeth the idle, *is* destitute of ‖ vnderstanding.

12 The wicked desireth the [e] net of euill: but the [f] roote of the righteous giueth *fruite*.

13 The euil man is snared by the wickedness of *his* lips, but the iust shal come out of aduersitie.

14 A man shalbe saciate with good things by the fruit of *his* mouth, & the recopence of a mans hands shall *God* giue vnto him.

15 The way of a foole *is* [g] right in his owne eyes: but he that heareth counsell, *is* wise.

16 A foole in a day shalbe knowne by his anger: but he [h] ‖ couereth shame, *is* wise.

17 He ‖ speaketh trueth, wil shewe righteousnes: but a false witnes *vseth* deceit.

18 * There is that speaketh *words* like the pickings of [i] a sworde: but the tongue of wise men *is* health.

19 The lip of trueth shalbe stable for euer: but a lying tongue *varieth* incontinently.

20 Deceit *is* in the heart of the that imagine euill: but to the counsellers of peace *shall be* ioy.

21 There shal none iniquitie come to the iust: but the *wicked* are full of euill.

22 The lying lips *are* an abomination to the Lord: but they that deale truely *are* his delite.

23 A wise man [k] cōcealeth knowledge: but the

d Is merciful, euen to the very beast that doeth him seruice.
Chap. 28. 19. ecclus. 20. 27.
‖ Or, *defence*.
e Continually imagineth meanes how to doe harme to others.
f Meaning, their heart within, which is vpright, and doeth good to all.
g He standeth in his owne cōceit, and condemneth all others in respect of himselfe.
h Which brideleth his affections.
Chap. 14. 8.
i Which seeke nothing more then to prouoke others to anger.

the heart of ỳ fooles publisheth foolishnes.
24 * The hand of the diligent shall beare rule: but the idle *shalbe* vnder tribute.
25 Heauinesse in the heart of man doeth bring it downe: but a [k] good worde reioyceth it.
26 The righteous [l] *is* more excellent then his neighbour: but the way of the wicked will deceiue them.
27 The deceitfull man rosteth not, that he [m] tooke in hunting: but the riches of the diligent man *are* pretious.
28 Life *is* in the way of righteousnes, and *in that* pathway *there is* no death.

CHAP. XIII.

A Wise sonne *will obey* the instruction of his father: but a scorner will heare no rebuke.
2 A man shall eate good thinges by the fruite [a] of *his* mouth: but the soule of the trespassers *shall suffer* violence.
3 Hee that keepeth his mouth, keepeth his life: *but* he that openeth his lippes, destruction *shalbe* to him.
4 The sluggarde [b] lusteth, but his soule hath nought: but the soule of the diligent shall haue plentie.
5 A righteous man hateth lying wordes: but ỳ wicked causeth slander and shame.
6 Righteousnesse preseruеth the vpright of [c] life: but wickednesse ouerthrowеth the sinner.
7 There is that maketh himselfe rich, & hath nothing: *and* that maketh himselfe poore, hauing great riches.
8 A man *will giue* his riches for the ransome of *his* life: but ỳ poore can not heare the

Prou. 10. 4.
k That is, words of comfort, or a cheerefull minde which is declared by his wordes, reioyceth a man, as a contrist minde killeth him.
l That it, more liberall in giuing.
m Although he get much by vnlawfull meanes, yet will he not spende it vpon himselfe.

a If he vse his tongue to goddes glory, and the profite of his neighbour, God shalbleesse him.
b He euer desireth, but taketh no paines to get any thing.
c *Ebr. way.*
c For his poueritie, he is not able to escape ỳ threatnings which the cruel oppressers vse against him.

the reproche.
9 The light of the righteous reioyceth: but
the candle of the wicked shall be put out.
10 Only by pride doth man make cõtention: but with the well aduised is wisdom.
11 The riches of vanitie shall diminish: but he, that gathereth with the hands, shall increase them.
12 The hope that is deferred, is the fainting of the heart: but when the desire cõmeth, it is as a tree of life.
13 He that despiseth the word, he shall be destroyed: but he that feareth the cõmandement, he shall be rewarded.
14 The instruction of a wise man is the welspring of life, to turne away from the snares of death.
15 Good vnderstanding maketh acceptable: but the way of the disobedient is hated.
16 Euery wise man will worke by knowledge: but a fooke will spread abroad folly.
17 A wicked messenger falleth into euill: but a faithfull ambassadour is preseruatio.
18 Poueritie and shame is to him that refuseth instruction: but he that regardeth correction, shall be honoured.
19 A desire accõplished delighteth the soule: but it is an abominatiõ to fooles to depart from euill.
20 He that walketh with the wise, shall be wise: but a companion of fooles shall be afflicted.
21 Affliction followeth sinners: but vnto the righteous God will recompense good.
22 The good man shall giue inheritance vnto his children's children: and the riches of the sinner is laid vp for the iust.

d When a man is in some trouble, he desireth to haue the presence of his minister, and will not giue place to another.
e That is, goods euil gotten.
f That is, with his owne labour.
g Meaning the word of God, whereby he is admonished of his duties.
h Bringeth many inconuiniences both to himselfe and to others.

23 Much

23 Much food *is* in the field of the [l] poore: but *the field* is destroyed without discretiõ.
24 [m] He that spareth his rodde, hateth his sonne: but he that loueth him, chasteneth him betime.
25 The righteous eateth to the contentation of his minde: but the bellie of the wicked shall want.

l God blesseth the labour of the poore, and consumeth their goodes, which are negligent, because they thinke they haue ynough. Chap. 23. 13. Eccles. 30. 2.

CHAP. XIIII.

A Wise woman [a] buildeth her house: but the foolish destroyeth it with her owne handes.
2 [n] He that walketh in his [b] righteousnesse, feareth the Lord: but he that is lewd in his wayes, despiseth him.
3 In [c] mouth of the foolish [d] the [e] rod of pride: but [f] lips of the wise preserue them.
4 [g] Where none [h] oxen *are*, there the crib [i] emptie: but much increase *commeth* by the strength of the oxe.
5 A faithfull witnesse will not lie: but a false recorde will speake lies.
6 A scorner [k] seeketh wisedome, and *findeth* it not: but knowledge [l] easie to him that will vnderstande.
7 Depart from the foolish man, when thou perceiuest not [m] *in him* the lippes of knowledge.
8 The wisedome of the prudent [n] *is* to vnderstand his way: but the foolishnesse of the fooles [o] deceit.
9 The foole maketh a mocke [p] of sinne: but among the righteous *there is* fauour.
10 The heart knoweth the [q] bitternes of

a That is, taketh paine to profit her familie & to do that which concerneth her doeth in her house. Pro. 12. 4.
b That is, in vprightnes of heart and without hypocrisie.
c His proude tongue shall cause him to be punished.
d By the oxe is meant labour, & by the crib the barne: meaning without labour there is no profite.
e For the maintenance of his owne ambicion, and not for Gods glorie, as Simon Magus.
f Doeth not behold the grieuousnesse thereof, not Gods iudgements against the same.
g As mans conscience is witnesse of his owne griefe: so another can not feele the ioy and comfort, which a man feeleth in his soule.

his

his soule, and the stranger shall not meddle with his ioy.

11 The house of the wicked shall be destroyed: but the tabernacle of the righteous shall florish.

12 *There is a way which seemeth right to a man: but the issues thereof *are* the waies of death.

13 Euen in laughing ye heart is sorrowful, [h] and the ende of that mirth *is* heauines.

14 The heart that declineth, [i] shal be saciate with his owne wayes: but a good man *shall depart* from him.

15 The foolish will beleeue euerie thing: but ye prudent will consider his steppes.

16 A wise man feareth, and departeth from euil: but a foole rageth, and is carelesse.

17 He that is hastie to anger, committeth folie, and a [m] busie bodie is hated.

18 The foolish doe inherite follie: but the prudent are crowned with knowledge.

19 The euill shall bowe before the good, and the wicked [k] at the gates of the righteous.

20 The poore is hated euen of his owne neighbour: but the friendes of the rich *are* many.

21 The sinner despiseth his neighbor: but he that hath mercie on ye poore, is blessed.

22 Doe not they erre that imagine euill? but to them that thinke on good thinges, *shall be* mercie, and trueth.

23 In all labour there is abundance: but the talke of the lippes *bringeth* onely want.

24 The crowne of the wise *is* their riches, *and* the folie of fooles *is* foolishnes.

Chap.16.25.

h He sheweth that the allurmet vnto sinne seemeth sweet, but the ende thereof is destruction.

i He that forsaketh God, shall be punished, and made wearie of his sinnes wherein he delited.

m *Ebr. the man of imaginations.*

k If this come not dayly to passe, we must consider that it is because of our sinnes, which let Gods working.

25 A faithfull witnes deliuereth soules: but a deceiuer speaketh lyes.
26 In the feare of the Lorde *is* an assured strength, & his children shall haue hope.
27 The feare of the Lord *is as* a welspring of life, to auoide the snares of death.
28 In the multitude of the ‡ people is the honour of a King, and for the want of people *commeth* the destruction of the prince.
29 He that is slowe to wrath, *is* of great wisedome: but he ¶ is of an hastie minde, exalteth folie.
30 A sound heart *is* the life of the ‖ flesh: but enuie *is* the rotting of the bones.
31 *He that oppresseth the poore, reproueth him that made him: but he honoureth him, that hath mercie on the poore.
32 The wicked shall be cast away for his malice, but the righteous hath hope in his death.
33 Wisedome resteth in the heart of him that hath vnderstanding, and is knowen m in the middes of fooles.
34 Iustice exalteth a nation, ‖ but sinne is a shame to the people.
35 The pleasure of a King *is* in a wise seruant: but his wrath shall be toward him that is lewde.

‡ That is, the strength of a King standeth in many people.
¶ Or, body
*Chap. 17. 5.
m For as much as they are conuicted thereby, and put to silence.
‖ Iustice and the mercy of the people is a sacrifice for sinnes.

CHAP. XV.

A *Soft answere pacifieth away wrath: but grieuous wordes stirre vp anger.
2 The tongue of the wise vseth knowledge aright, but the mouth of fooles *babbleth out foolishnes.
3 The eyes of the Lord in euery place beholde the euill and the good.

*Chap. 25. 15.
*Verse 28.

4 A wholesome tongue *is* a tree of life: but the frowardnes therof *is* the breaking of the minde.

5 A foole despiseth his fathers instruction: but hee that regardeth correction, is prudent.

6 The house of the righteous *hath* much treasure: but in the reuenues of the wicked *is* trouble.

7 The lips of the wise do spread abroad knowledge: but the heart of the foolish *doth* not so.

8 The [b] sacrifice of the wicked *is* abomination to the Lorde: but the prayer of the righteous is acceptable vnto him.

9 The way of the wicked is an abomination vnto the Lord: but he loueth him that followeth righteousnesse.

10 Instruction is euill to him that [c] forsaketh the way: he that hateth correction, shall die.

11 [d] Hell and destruction *are* before the Lorde: how much more the hearts of the sonnes of men?

12 A scorner loueth not him that reproueth him, neither will he go vnto the wise.

13 * A ioyfull heart maketh a cheerefull countenance: but by the sorow of the heart the minde is heauie.

14 The heart of him that hath vnderstanding seeketh knowledge: but the mouth of the foolish is fed with foolishnesse.

15 All the dayes of [e] afflicted *are* euill: but a good [f] conscience *is* a continuall feast.

16 [g] Better *is* a little with the feare of the Lorde, then great treasure and trouble therewith.

a For though they haue much, yet he is full of trouble and care.

b That thing is abominable before God, which the wicked thinke to be most excellent, & whereby they think he must to be accepted.

c He that fraueth from the worde of God, cannot abide to be admonished.

d There is nothing so *deepe*, or *secrete*, that can be hid from the eyes of God, much lesse mens thoughts. *Chap.* 17. 22.

e *Her heart.* *Psal.* 37. 16.

17 Better *is* a dinner of greene herbes where loue *is*, then a ſtalled oxe and hatred therewith.

Chap. 29. 22. 18 * An angrie man ſtirreth vp ſtrife: but he that is ſlowe to wrath, appeaſeth ſtrife.

19 The way of a ſlothfull man *is* as an hedge of [e] thornes: but the way of the righteous is plaine.

e That is, he euer findeth ſome let or ſtay, and dare not go forward.

20 * A wiſe ſonne reioyceth the father: but a fooliſh man deſpiſeth his mother.

Chap. 10. 1.

21 Fooliſhnes *is* ioy to him that is deſtitute of vnderſtanding: but a man of vnderſtanding walketh vprightly.

22 Without counſell thoughts come to naught: but [f] in the multitude of coũſellers there is ſtedfaſtnes.

f Read Chap. 11. 14.

23 A ioy *commeth* to a man by the anſwere of his mouth: and how good *is* a word [g] in due ſeaſon?

g If we will that our talke be comfortable, we muſt waite for time and ſeaſon.

24 The way of life *is* on high to the prudent, to auoyde from hell beneath.

25 The Lord will deſtroy the houſe of the proud men: but he will ſtabliſh the borders of the widow.

26 The thoughts of the wicked are abomination to the Lorde: but the pure *have* [h] pleaſant wordes.

h That is, holſome and profitable to the hearers.

27 He that is greedie of gaine, troubleth his owne houſe: but he that hateth giftes, ſhall liue.

28 The heart of the righteous ſtudieth to anſwere: but the wicked mans mouth babbleth euill things.

29 The Lorde *is* farre off from the wicked: but he heareth the praier of the righteous.

30 The light of the eies reioiceth the heart, and

and a good name maketh the bones fat.
31 The eare that harkeneth to the [i] correction of life, shall lodge among the wise.
32 He that refuseth instruction, despiseth his owne soule: but hee that obeyeth correction, getteth vnderstanding.
33 The feare of the Lord *is* the instruction of wisdome: and before honour *goeth* [k] humilitie.

i That suffereth himselfe to be admonished by Gods worde, which bringeth life: and so amendeth.
k Meaning, that God exalteth none, but them that are truely humbled.

CHAP. XVI.

THe [a] preparations of the heart *are* in man: but the answere of the tongue *is* of the Lord.
2 All the wayes of a man *are* [b] eleane in his owne eyes: but the Lorde pondereth the spirits.
3 "Commit thy workes vnto the Lorde, and thy thoughts shalbe directed.
4 The Lord hath made all things for his owne sake: yea, euen the wicked for the day of [c] euill.
5 All that are proud in heart, *are* an abomination to the Lord: *though* * hand *joyne* in hand, he shall not be vnpunished.
6 By [d] mercie and trueth iniquitie shalbe forgiuen, and by the feare of the Lord they depart from euill.
7 When the wayes of a man please the Lorde, he will make also his enemies at peace with him.
8 *Better is a litle with righteousnes, then great reuenues without equitie.
9 The heart of man [e] purposeth his way:

a He deridedh the presumptio of man, who dare attribute to himselfe any thing, as to prepare his heart, or such like, seeing that he is not able to speake a worde, except God giue it him.
b He sheweth herebr, that man flatteth himselfe in his doings: calling that vertue which God teameth vice.
* *Ebr. rule.*
c So that the iustice of God shall appeare to his glorie, euen in the destruction of the wicked. *Chap.* 11. 21.
d Their vpright and repenting life shall bee a token that their sinnes are forgiuen. *Chap.* 15. 16. *Psal.* 37. 16.
e Hee sheweth the folie of man which thinketh that his wayes are in his owne hand, and yet is not able to remoue one foote except God giue force.

but the Lord doeth direct his steppes.
10 A diuine sentence *shalbe* in the lippes of the King: his mouth shal not transgresse in iudgement.
11 *A true weight and balance are of the Lord: all the weights of the bagge *are* his f worke.
12 It is an abomination to Kings to commit wickednes: for the throne is stablished g by iustice.
13 Righteous lips are h delight of kings, and the King loueth him that speaketh right things.
14 The wrath of a King *is* as i messengers of death: but a wise man will pacifie it.
15 In the light of the kings countenance *is* life: and his fauour *is* as a cloude of the latter raine.
16 *How much better is it to get wisdom then golde? and to get vnderstanding, is more to be desired then siluer.
17 The path of the righteous is to decline from euill, *and* he keepeth his soule, that keepeth his way.
18 Pride *goeth* before destruction, and an high minde before the fall.
19 Better it is to be of humble mind with the lowly, then to deuide the spoyles with the proude.
20 He that is wise in *his* busines, shal finde good: and *he that trusteth in the Lord, he is blessed.
21 The wise in heart shall be called prudent: and k the sweetenes of the lips shall increase doctrine.
22 Vnderstanding *is* a welspring of life vnto them that habe it: and the l instruction of

Chap. 11. 1.
f If they be true and iust, they are Gods worke, and he delitteth therein, but otherwise if they be false, they are the worke of the deuill, and to their condemnation that vse them.
g They are appointed by God to rule according to equitie and iustice.
h That is, he findeth out many meanes to execute his wrath.
i which is most comfortable to the dry ground. Deut. 11. 14.
Chap. 8. 10.
Psal. 125. 1.
k The sweete wordes of consolation, which come forth of a godly heart.
l Either that which the wicked teach others, or else it is folly to teach them that are malicious.

of fooles folie.
23 The heart of ỳ wise guideth his mouth wisely, and addeth doctrine to his lippes.
24 Fayre wordes *are as* an hony combe, sweetenesse to the soule, and health to the bones.
25 * There is a way that seemeth right vnto man: but the ysſue thereof *are* the wayes of death.
26 The person that trauaileth, trauaileth for himselfe: for his mouth " craueth it of him.
27 A wicked man diggeth vp euill, and in his lippes *is* like m burning fire.
28 A frowarde person soweth strife: and a tale teller maketh diuisiõ among princes.
29 A wicked man deceiueth his neighbour, and leadeth him into the way that is not good.
30 n He shutteth his eyes to deuise wickednes: he moueth his lippes, *and* bringeth euill to passe.
31 Age is a crowne of glorie, *when* it is found in the way of o righteousnes.
32 He that is slowe vnto anger, is better then the mightie man: and he that ruleth his owne minde, *is better* then he that winneth a citie.
33 The lot is cast into the lappe: but the whole disposition thereof *is* p of the Lord.

Chap. 14. 12.
" *Ebr. bowetb v. pon bim.*
m For he consumeth himselfe and others.
n With his whole indeuour he laboureth to bring his wicktedneſs to passe.
o That is, which it is iouned with vertues: as the elder sayeth, that the wicked are, the more they are to be abhoured.
p So that there is nothing that ought to be attributed to fortune: for all things are determined in the counsell of God, which shall come to passe.

CHAP. XVII.

BEtter is a dry morsell, if peace *be* with it, then a house full of a sacrifices *with* strife.
2 * A discrete seruant shal haue rule ouer

a For where as were many sacrifices, there were many porcions giuen to the people, whereof they feasted. *Eccles. 10. 20.*

b That is, shall be made gouerner ouer the children.

a lewde sonne, and he shall deuide the [b]heritage among the brethren.

3 *As is* the fining pott for siluer, and the fornace for gold, so the Lorde tryeth the hearres.

4 The wicked giueth heed to false lippes, *and* a lyer hearkeneth to the naughty tongue.

Chap. 14. 31.

5 *He that mocketh ỳ poore, reprocheth him, that made him: & he that reioyceth at destruction, shall not be vnpunished.

6 Childrens children are the crowne of the elders: and the glory of the children *are* their fathers.

a *Hie. abo lippe of excellencie.*

7 [a] Hie talke becommeth not a foole, much lesse a lying talke a prince.

c *Thertoward hath great force to gaine the hearres of men.*

8 A reward *is as* a stone pleasant in the eyes of them that haue it: it prospereth, whither soeuer it [c] turneth.

d *He that admonisheth the prince of his faults, maketh him his enemie.*

9 He that couereth a transgression, seeketh loue: but he that repeateth a matter, separateth the [d] prince.

10 A reproofe entreth more into him that hath vnderstanding, then an hundreth stripes into a foole.

e *By the messenger is meant sech meanes, as God vseth to punish the rebels.*

11 A seditious person seeketh only euil, & a cruel [e] messēger shalbe sent against him.

12 *It is better* for a man to meete a beare robbed of her whelpes, then a [f] foole in his folie.

f *Whereby be meaneth the wicked in his rage, who hath no feare of God.*

13 *He that rewardeth euill for good, euill shall not depart from his house.

14 The beginning of strife *is as* one that openeth the waters: therefore or the contention be medled with, leaue off.

Rom. 12. 17. 1. Thess. 5. 15. 1. Pet. 3. 9. Isa. 5. 23. Chap. 17. 19.

15 *He that iustifieth the wicked, and he that condemneth the iust, euen they both

are

are abomination to the Lord.
16 Wherefore is there a g price in the hand of the foole to get wisedome, and *he hath* none heart?
17 A friend loueth at all times: and h a brother is borne for aduersitie.
18 A man destitute of vnderstãding i toucheth the hand, and becommeth suretie for his neighbour.
19 Hee loueth transgression, that loueth strife: *and* he that exalteth his k gate, seeketh destruction.
20 The froward heart findeth no good: and he that hath a naughtie tongue, shall fall into euill.
21 He that begetteth a foole, *getteth* him selfe sorowe, and the father of a foole can haue no ioy.
22 * A ioyfull heart causeth good health but a sorowfull minde dryeth the bones.
23 A wicked man taketh a gift out of the l bosome to wrest the wayes of iudgemẽt.
24 * Wisedome *is* in the face of him that hath vnderstanding: but ‡ eyes of a foole *are* in the m corners of the world.
25 A foolish sonne is a griefe vnto his father, & a * heauines to her that bare him.
26 Surely it is not good to condenne the iust, nor that ‡ princes should smite *such* n for equitie.
27 He that hath knowledge, spareth his wordes, and a man of vnderstanding *is* of an excellent spirit.
28 Euen a foole (when hee holdeth his peace) is counted wise, and he that stoppeth his lippes, prudent.

g What auaileth it the wicked to be rich, seeing he setteth not his minde to wisedome?
h So that he is more then a friend, euen a brother that helpeth in time of aduersitie.
i Reade Chap. 6.1.
k Lifteth vp himselfe about his degree.

Chap. 15.15.

l That is, secretly and out of the bosome of the rich. *Eccles. 20.14. and 8.1.*
m That is, wanderto and fro and seeke not after wisdome. *Chap. 10.1.*
n For their weldoing.

CHAP. XVIII.

FOr the desire *thereof* he will [a] separate him selfe to seeke it, *and* occupie himselfe in all wisedome.
2 A foole hath no delite in vnderstanding: but that his heart may be [b] discouered.
3 When [y] wicked commeth, the commeth [c] contempt, & with the vile man reproch.
4 The words of a mans mouth *are like* deep [d] waters, *and* the welspring of wisedome *is like* a flowing riuer.
5 It is not good to [e] accept the person of the wicked, to cause the righteous to fall in iudgement.
6 A fooles lippes come with strife, and his mouth calleth for stripes.
7 A fooles mouth *is* his owne destruction, and his lippes *are* a snare for his soule.
8 The wordes of a tale bearer *are* as flatteringes, and they go downe into the [f] bowels of the bellie.
9 He also [y] is sloothfull in his worke, is euen the brother of him that is a great waster.
10 The Name of [y] Lord *is* a strong towre: the righteous runneth [g] vnto it, and is exalted.
11 * The rich mans riches *are* his strong citie: & as an high wall in his imagination.
12 * Before destruction the heart of a man is haughtie, & before glory *goeth* lowlines.
13 * He [y] answereth a matter before he heare it, it is folie and shame vnto him.
14 The spirit of a man will suffeine his infirmitie: but a wounded spirit, who can beare it?
15 A wise heart getteth knowledge, and the eare of the wise seeketh learning.
16 A mans

a He that loueth wisdome, will separate himselfe from all impediments and giue himselfe wholy to seeke it.
b That is, that he may talke licentiously of whatsoeuer commeth to minde.
c Meaning, such one as contemneth all others.
d Which euer neuer be drawe empties, but bring euer profite.
e That is, to fauour him and support him.
f They are sone beleeued and enter most deeply.
g He shewe what is the refuge of the godly against all troubles. Chap. 10. 29. Chap. 14. 8. Eccles. 10. 8.
h The minde can well beare the infirmitie of the body, but when the spirit is wounded, it is a thing most heard to suffeine.

16 A mans gift enlargeth him, and leadeth him before great men.

17 k *He that is* first in his owne cause, is iust: then commeth his neighbour, and maketh inquirie of him.

18 The lot causeth contentions to cease, and m maketh a partition among the mightie.

19 A brother offended *is harder to winne* then a strong citie, and *their* contentions *are* like the barres of a palace.

20 *With* the fruit of a mans mouth shall his bellie be satisfied, *and* with the increase of his lippes shall he be filled.

21 Death and life *are* in the power of the tongue, and they that loue it, shall eat the fruit thereof.

22 He that findeth a wife, findeth a good thing, and receiueth fauour of the Lord.

23 The poore speaketh *with* prayers: but the rich answereth roughly.

24 A man *that hath* friendes, *ought* to shew himselfe friendly: for a friend is nearer then a brother.

Getteth him libertie to speake, and fauour of them that are most in estimation.

k He that speaketh first, is best heard of the wicked iudge, but when his aduersarie inquireth out the matter, it turneth to his shame.

l If a controuersie can not otherwise be decided, it is best to cast lots to know whose the thing shall be.

m Appeaseth their controuersie, which are so stout that they cannot agree, or will be pacified.

BEtter is the poore that walketh in his vprightnes, then he that abuseth his lippes, and is a foole. *Chap. 18. 6.*

2 Moreouer without knowledge the minde is not good, and he that hastetheth with his feete, sinneth.

3 The foolishnes of a man peruerteth his way,

which is the fruit of the tongue not yeeld, or bad. p He is ioyned with a vertuous woman in marriage, is blessed of God. Which is the fruit of the tongue, of inwardness such are most vsuall in dalliance betweene the sexes, that is more bound by duetie.

way, and his heart fretteth agaynst the Lorde.

4 Riches gather many friends: but the poore is separated from his neighbour.

5 *A false witnesse shall not be vnpunished: and he that speaketh lyes, shall not escape.

6 Many reuerence the face of the prince, and euery man *a* friend to him that giueth gifts.

7 All the brethren of the poore doe hate him: howe much more will his friends depart farre from him? though he be instant *a* with wordes, *yet* they will not.

8 He that possesseth vnderstanding, *b* loueth his owne soule, and keepeth wisdome to find goodnesse.

9 A false witnes shall not be vnpunished: and he that speaketh lyes, shall perish.

10 *c* Pleasure is not comely for a foole, much lesse for a seruant to haue rule ouer princes.

11 The discretion of a man deferreth his anger: & his glory *d* to passe by an offece.

12 *The kings wrath *e* like the roaring of a lyon: but his fauour *e* like the dew vpon the grasse.

13 *A foolish sonne *e* the calamitie of his father, * and the contentions of a wife *are like* a continuall *e* dropping.

14 House & riches *are* the inheritance of the fathers: but * a prudent wife *commeth* of the Lord.

15 Slothfulnes causeth to fal *a* sleepe: and a deceitfull person shal be affamished.

16 He that keepeth the commandement, keepeth his owne soule: *but* he that despiseth

Deu. 19. 19. Deu. 13. 6. 2.

a To haue comfort of them.

b He that is vpright in iudgement, findeth fauour of God.

c The free vse of things are not to be permitted to him that cannot vse them aright.

d That is, to cause it by charitie and to doe thereinto may most serue to Gods glorie. Chap. 20. 3.

Chap. 17. 27.

Chap. 27. 9.

e As raine that droppeth and rotteth the house. Chap. 18. 22.

seth his wayes, shall die.
17 He that hath mercie vpon the poore, lendeth vnto the Lord: and the Lord will recompense him that which he hath giue.
18 Chasten thy sonne while there is hope, & let not thy soul spare for his murmuring.
19 *A man* of much anger shall suffer punishment: and though thou f deliver *him*, yet will *his anger* come againe.
20 Heare counsel, and receiue instruction, that thou mayest be wise in thy latter end.
21 Many deuices *are* in a g mans heart: but the counsell of the Lord shall stand.
22 That that is to be desired of a man, *is* his h goodnes, and a poore man is better then a lyer.
23 The feare of the Lord *leadeth* to life: & hee that is filled *therewith*, shall continue, *and* shall not be visited with euill.
24 * The slothfull hideth his hande in *his* bosome, and will not put it to his mouth againe.
25 *Smite a scorner, and i the foolish will beware: and reproue the prudent, and he will vnderstand knowledge.
26 Hee that destroyeth *his* father, *or* chaseth away *his* mother, *is* a lewd and shamefull childe.
27 My sonne, heare no more the instruction, that causeth to erre from the wordes of knowledge.
28 A wicked witnesse mocketh at iudgement, and the mouth of the wicked k swallowetb vp iniquitie.
29 *But* iudgements are prepared for the scorners, and stripes for the backe of the ooles.

f Though for a time he giue place to counsell, yet soone after will he giue place to his raging affections.
g Mans deuice shall not haue successe, except God gouerne it, whose purpose is vnchangeable.
h That is, that he be honest: for the poore man that is honest, is to be esteemed aboue the rich which is not vertuous. *Chap. 26. 15.*
Chap. 21. 11.
i That is, the simple and ignorant men learne, when they see the wicked punished.
k Taketh a pleasure and delite therein as glattons, and drunkards in delicate meates and drinkes.

CHAP. XX.

WIne is a mocker, and strong drinke is raging: and whosoeuer is deceyued thereby, is not wise.

2 *The feare of the king is like the roaring of a lyon: he that prouoketh him vnto anger, b sinneth against his owne soule.

3 *Its* a mans honour to cease from strife: but euery foole will be meddling.

4 The slothfull will not plow, because of winter: *therefore* shal he begge in sommer, but haue nothing.

5 The counsell in the heart of man *is like* deepe waters: but a man that hath vnderstanding, will draw it out.

6 Many men will boast, euery one of his owne goodnesse: but who can find a faithfull man?

7 He that walketh in his integrity, *is* iust: *and* blessed *shal* his children *be* after him.

8 A king that sitteth in ỳ throne of iudgement, c chaseth away al euill with his eyes.

9 * Who can say, I haue made mine heart cleane, I am cleane from my sinne?

10 Diuers d weights, and diuers measures, both these are euen abomination vnto the Lord.

11 A child also is knowne by his doings, whether his worke be pure and right.

12 The Lord hath made both these, e euen the eare to heare, and the eye to see.

13 Loue not sleepe, least thou come vnto pouertie: open thine eyes, *and* thou shalt be satisfied with bread.

14 It is naught, it is naught, saith the buyer: but when he is gone apart, he boasteth

15 There

a By wine here is ment him that is giuen to wine, and so by strong drink *Chap. 19. 14.*

b Putteth his life in danger.

c It is hard to find out: for it is as deepe water, whose bottome can not be sound: yet the wise man will know a man either by his words or maners.

d Where righteous iudgement is executed, there sinne ceseth, and vice dare not appeare. *2. King. 8. 36. 2. Chron. 6. 36. Ecclesi. 7. 22. 1. Iohn. 1. 8.*

e *Eph. 1. 18. and 3. 9. Rom. 12. 2. Ephes. 5. 10.*

* Reade Chap. 16. 2.

15 There is golde, and a multitude of precious stones: but the lippes of knowledge *are* a precious iewel.
16 * Take his [f] garment, that is surete for a stranger, and a pledge of him for the stranger.
17 The bread of deceit *is* sweete to a man: but afterward his mouth shall be filled with grauell.
18 Establish the thoughtes by counsell: and by counsell make warre.
19 He that goeth about *as* a slaunderer, discouereth * secrets: therefore meddle not with him, flattereth with his lippes.
20 * He that curseth his father or his mother, his light shall be put out in obscure darknesse.
21 An heritage [h] hastily gotten at the beginning, but the ende thereof shall not be blessed.
22 Say not thou, * I will recompende euill: *but* waite vpon the Lord, and he shal saue thee.
23 * Diuers weightes *are* an abomination vnto the Lorde, and deceitfull balances *are* not good.
24 * The steppes of man *are* *ruled* by the Lorde: how can a man then vnderstand his owne wayes?
25 * It is a destruction for a man to deuoure that which is sanctified, and after vowes to inquire.
26 A wise King scattereth the wicked, and causeth the [i] wheele to turne ouer them.
27 The [k] light of the Lord *is* the breath of man, and searcheth all the bowels of the bellie.

Chap.27.13.
f Teach him wit, that he cast not him selfe rashly into danger.
Chap.11.13.
Exod.21.17.
Leuit.20.9.
Mat.15.4.
Deut.32.35.
Chap.17.13.
and 24.29.
Rom.12.19.
1.Thes.5.15.
1.Pet.3.9.
Chap.11.1.
and 16.11.
Prou.20.23.
g This is, to apply it, or take it to his owne vse, which was appointed to Gods, and then inquire how they may be exempted from the fault.
h Which vnkinde disposition, then vsed.
i The word of God giueth this onto man, and ransoueth vs to see and trye the secretes of our darke hearte, Hebr.4.12.

28 * Mercie & trueth preserue the King: for his throne shall be established with mercie.

29 The beauty of yōg men *is* their strēgth, and the glory of the aged *is* the gray head.

30 k The blewnes of the wound serueth to purge the euill, and the stripes within the bowels of the belly.

Chap.29.24.

k Sharpe punishment, that pearceth euen the inwarde parts, is profitable for the wicked, to bring the to amendement.

CHAP. XXI.

THe a Kings heart *is* in the hand of the Lord, *as* the riuers of waters: he turneth it whithersoeuer it pleaseth him.

2 Euery * waye of a man *is* right in his owne eyes: but the Lorde pondereth the hearts.

3 * To doe iustice and iudgement is more acceptable to the Lord then sacrifice.

4 A hautie looke, & a proud heart, *which is* the ‖b light of the wicked, *is* sinne.

5 The thoughtes of the diligent *doe* surely *bring* abundance: but c whosoeuer is hastie, *commeth* surely to pouertie.

6 * The gathering of treasures by a deceitfull tongue *is* vanitie tossed to and fro of them that seeke death.

7 The d robberie of the wicked shall destroy them: for they haue refused to execute iudgement.

8 The way of some *is* perverted & strange: but of the pure man, his worke *is* right.

9 * It is better to dwell in a corner of the house roppe, then with a contentious woman in a ‖ wide house.

a Though kinges seeme to haue all thinges at commaundement, yet are they not able to bring their owne purposes to passe any otherwise then God hath appointed: much lesse are the inferiours able.

Chap.16.2. Micah.6.8.

‖ *Or, plowing.*

b That is, the thing whereby he is guided, or which he bringeth foorth as the fruite of his worke.

c He that goeth rashly out his business and without counsel.

Chap.13.11.

d He meaneth this chiefly of iudges and princes which leaue that vocation wherunto God hath called them, and poule their subiects to maintaine their lusts. *Chap.19.13. and 25.24.* ‖ *Or in a great familie.*

10 The soule of the wicked wisheth euil: his neighbour hath no fauour in his eyes.
11 When the scorner is punished, the foolish is wise: and when one instructeth the wise, he will receiue knowledge.
12 The righteous [e] searcheth the house of the wicked: *but God* ouerthroweth the wicked for *their* euill.
13 He that stoppeth his eare at the cry-ing of the poore, he shall also crie and not be heard.
14 [a] A gift in secret pacifieth anger, and a gift in the bosome great wrath.
15 It is ioye to the iust to do iudgement: but destruction *shalbe* to the workers of iniquitie.
16 A man that wandreth out of the way of wisedome, shall remaine in the congregation of the dead.
17 He that loueth pastime, *shalbe* a poore man: *and* he that loueth wine and oyle, shall not be riche.
18 The [b] wicked *shalbe* a raunsome for the iust, & the transgressour for the righteous.
19 [c] It is better to dwell vnto a wilderness, then with a contentious & angrie woman.
20 In the house of the wise is a pleasant treasure and oyle: but a foolish man deuoureth it.
21 He that followeth after righteousnes and mercie, shall finde life, righteousnes, and glorie.
22 A [d] wise man goeth vp into the citie of the mightie, and casteth downe the strength of the confidence thereof.
23 He that keepeth his mouth and his tongue,

e Reade Chap. 19.25.

f Though the godly admonish them both by wordes and example of life, yet the wicked will not amend, till God destroy them.

g To do a pleasure to the angry man pacifieth him.

h God shall cause that to fall on their owne heades, which they intended against the iust, by deliuering the iust & putting the wicked in their places. *Eccles. 25.18.*

i Meaning, abundance of all things.

k Wisedome ouercommeth strength and confidence in worldly things.

tongue, keepeth his soule from afflictions.
24 Proud, hautie & scornefull is his name
that worketh in his arrogancie wrath.
25 The desire of the slouthful slayeth him:
for his handes refuse to worke.
26 He coueteth euermore greedily, but
the righteous giueth, and spareth not.
27 The * sacrifice of the wicked is an a-
bomination: howe much more when he
bringeth it with a wicked minde?
28 A false witnesse shall perish: but he
that heareth, m speaketh continually.
29 A wicked man hardeneth his face: but
the iust, he will direct his way.
30 There is no wisedome, neither vn der-
standing, nor counsell against the Lord.
31 The horse is prepared against the day
of battell: but saluation is of the Lorde.

l He thinketh to liue by wishing and desiring all thinge, but will take no paine to get aught. *Chap.15.8. Isa.1.13. ecclus.34.31. Chap.10.5.*

m He may boldly testifie the trueth that he hath heard.

CHAP. XXII.

A * Good man is to be chosen aboue
great riches, & a louing fauour is a-
boue siluer and aboue golde.
2 * The rich & poore b meete together:
the Lord is the maker of them all.
3 * A prudent man seeth the c plague, & c
hideth him selfe: but the foolish goe on
still, and are punished.
4 The reward of humilitie, and the feare
of God is riches, and glorie, and life.
5 Thornes and snares are in the way of
the froward: but he that regardeth his soule,
will depart farre from them.
6 Teach a childe d in the trade of his
way, and when he is olde, he shall not de-
part from it.
7 The riche ruleth the poore, & the bo-
rower

Eccles.7.3.

a Which commeth by well doing. *Chap.29.13.*

b Liue together and haue neede the one of the other. *Chap.27.12.*

c That is, the punishment, which is prepared for the wicked, and fleeth to God for succour.

d Bring him vp vertuously, and he shall so continue.

rower *is* seruant to the man that lendeth.
8 He that soweth iniquitie, shall reape affliction, and the [e] rodde of his anger shal fayle.
9 [f] He that hath a good [f] eye, he shalbe blessed: for he giueth of his bread vnto the poore.
10 Cast out the scorner, and strife shal go out: so contention and reproch shal cease.
11 He that loueth pureness of heart: *for* the grace of his lips, the [g] King *shall be* his friende.
12 The eies of the Lord [h] preserue knowledge: but he ouerthroweth the wordes of the transgressour.
13 The slouthfull man sayeth, [i] A lion [i] without, I shalbe slayne in the streete.
14 The mouth of strange women *is as* a deepe pit: he with whom the Lorde is angrie, [k] shall fall therein.
15 Foolishnesse is bound [l] in the heart of a childe: but [f] rod of correction shal driue it away from him.
16 He that oppresseth [f] poore to increase himselfe, & giueth vnto the rich, *shall* surely *come* to pouertie.
17 ¶ Incline thine eare, & heare [f] words of the wise, and apply thine heart vnto my knowledge.
18 For *it shalbe* pleasant, if thou keepe thé in thy belly, *and if* they bee directed together in thy lips.
19 That thy confidence may be in [m] the Lorde, I haue shewed thee this day: thou therefore *take heede*.
20 Haue not I written vnto thee [n] three times in counsels and knowledge,

e His autoritie, whereby he did oppresse others, shalbe taken from him. *Eccles. 31. 23.*
f He [f] is merciful & liberal.
g He sheweth that princes should vse their familiaritie, whose conscience is good and their talke wise & godly.
h Fauour them that loue knowledge.
i He deideth them [f] inuent vaine excuses, because they would not doe their duetie.
k So God punisheth one sinne by another, whé he suffereth the wicked to fall into [f] acquaintance of an harlot.
l He is naturally giuen vnto it.
m He sheweth what the end of wisedome is: to wit, to direct vs to the Lord.
n That is, sundry times.

21 That I might shew thee the assurance of the words of trueth to answere words of trueth to them that sende to thee?
22 Robbe not the poore, because hee is poore, neyther oppresse the afflicted "in iudgement.
23 For the Lord * wil defend their cause, and spoyle the soule of those that spoyle them.
24 Make o no friendship with an angrie man, neither go with the furious man,
25 Least thou learne his wayes, and receiue destruction to thy soule.
26 Be not thou of them that p touche the hand, *nor* among them that are suertie for debts.
27 If thou hast nothing to paye, why *consest thou* that he shoulde take thy bed from vnder thee?
28 Thou shalt not * remoue the ancient boundes which thy fathers haue made.
29 Thou seest that a diligent man in his busines standeth before kings, & standeth not before the base sort.

" Or, in the gate.
* Chap. 23. 11.
o Haue not to doe with him that is not able to rule his affections, for he woulde hurt thee by his euill conuersation.
p Which rashly put themselues in danger for others, as Chap. 6. 1. Deut. 27. 17. * Chap. 23. 10.

CHAP. XXIII.

WHen thou sittest to eate with a ruler, a confider diligently what is before thee,
2 b And put the knife to thy throte, if thou be a man giuen to the appetite.
3 Be not desirous of his deincio meates: c for it is a deceiueable meate.
4 Trauaile not too much to be riche: *but* cease from thy d wisedome.
5 Wilt thou cast thine eies vpon, which is

a Eate with sobrietie.
b Bridle thine appetite, as it were by force and violence.
c For oft times the rich, when they bid their inferiours to their tables, it is not for the loue they beare them, but for their owne secrete purposes.
d Beslow not the gifts that God hath giuen thee, to get worldly riches.

is nothing: for *riches* taketh her to her wings, as an eagle, & flieth into ye heauen.
6 Eate thou not the bread of him ye hath an [e] euill eye, neyther desire his deyntie meates.
7 For as though hee thought it in his heart, so will he say vnto thee, Eate and drinke: but his heart is not with thee.
8 Thou shalt vomit thy [f] morsels that thou hast eaten, and thou shalt loose thy sweete wordes.
9 Speake not in the eares of a foole: for he will despise the wisdome of thy words.
10 * Remoue not the ancient boundes, & enter not into the fieldes of the fatherles.
11 For he that redeemeth thé, is mighty: he will * defend their cause against thee.
12 Applie thine heart to instruction, and thine eares to the words of knowledge.
13 * Withholde not correction from the childe: if thou smite him with the rod, he shall not die.
14 Thou shalt smite him with the rod, & shalt deliuer his soule from [g] hell.
15 My sonne, if thine heart be wise, mine heart shall reioyce, and I also.
16 And my reines shall reioyce, whé thy lippes speake righteous things.
17 * Let not thine heart bee enuious against sinners: but *let it be* in ye feare of the Lord continually.
18 For surely there is an ende, [h] and thy hope shall not be cut off.
19 O thou my sonne, heare, and be wise, and guide thine heart in the [i] way.
20 Keepe not companie with [k] drunkards, *nor* with [k] gluttons.

e That is, couetous, as contrarie, a good eie is taken for liberall, as Chap. 22.9.
f He will not cease, till he hath done thé some harme, & his flattering wordes shall come to no vse.
* Deut. 27.17. chap. 22.28.
Chap. 22.23.
Chap. 13.24. and 19.18. ecclus. 30.1.
g That is, from destruction.
Psal. 37.1. & chap. 24.1.
h The prosperitie of the wicked shall not continue.
i In the obseruation of Gods commandements.
[k] Ebr. *vinis bibentibus.*
[k] Ebr. *deuorantibus carnes.*

21 For the drunkard and the glutton shal be poore, and the sleeper shall be clothed with ragges.
22 Obey thy father that hath begotten thee, and despise not thy mother when she is olde.
23 Bye [k] the trueth, but sell it not: *likewise* wisdome, & instruction, & vnderstanding.
24 The father of the righteous shal greatly reioyce, and he ¶ getteth a wise childe, shall haue ioy of him.
25 Thy father & thy mother shalbe glad, and she that bare thee, shall reioyce.
26 My sonne, giue me [l] thine heart, & let thine eyes delite in my wayes.
27 * For a whore *is as* a deepe ditche, and a strange woman *is as* a narrowe pit.
28 * Also she lyeth in waite as for a pray, [m] and she encreaseth the transgressours among men.
29 To whom is woe? to whom is sorow? to whom is strife? to whom is murmuring? to whom are wounds without cause? *and* to whom is the rednesse of the eyes?
30 *Even* to thē that tary long at the wine, to them that go, [n] and seeke mixt wine.
31 Looke not thou vpon the wine, when it is red, *and* when it sheweth his colour in the cup, *or* goeth downe pleasantly.
32 In the ende thereof it will bite like a serpent, and hurt like a cockatrice.
33 Thine [o] eyes shall looke vpō strange women, & thine heart shall speake lewde things.
34 And thou shalt be as one that sleepeth in the middes of the sea, and as hee that sleepeth in the top of the mast.

k Spare no cost for truethes sake, neyther depart from it for any gaine.

l Giue thy hart wholly to wisdome.

Chap.22.14.

Chap.7.12.

m She sedueeth many, and causeth them to offend God.

n Which by art make wine stronger, and more pleasant.

o That is, drūkennesse shall bring thee to whordome.

p In such great danger shalt thou be.

35 They

35 They haue stricke me, *shalt thou say*, but I was not sicke: they haue beaten me, but I knewe not, when I awoke: *therefore* will I seeke it yet stille.

9 Though drunkennesse make the more insensible then beastes, yet can they not restraine.

BE * not thou enuious against euill men, neither desire to be with them.
2 For their heart imagineth destruction, and their lippes speake mischiefe.
3 Through wisdom is an house builded, and with vnderstanding it is established.
4 And by knowledge shal the chambers be filled with all precious, and pleasant riches.
5 A wise man *is* strong: for a man of vnderstanding encreaseth *his* strength.
6 * For with counsell thou shalt enterprise thy warre, & in the multitude of the that can giue counsell, *is* health.
7 Wisdome is hie to a foole: *therefore* he can not open his mouth in the [a] gate.
8 He that imagineth to doe euill, men shall call him an autor of wickednes.
9 The wicked thought of a foole *is* sinne, & the scorner *is* an abomination vnto men.
10 If thou be [b] faint in the day of aduersitie, thy strength *is* small.
11 Deliuer them that are drawen [c] to death, and wilt thou not preserue them that are led to be slaine?
12 If thou say, Beholde, we knewe not of it: he that pondereth the hearts, doth not he vnderstande it? and he that keepeth thy soule, knoweth he it not? wil not he also recompense euery man according to his workes?
13 My sonne, eate [d] honie, for it is good, and

Prou. 23. 17.

Chap. 20. 18.

a In the place where wisdom shoulde be shewed.

b Man hath no tryall of his strength till he be in troubles.

c None can be excused, if he helpe not the innocent when he is in danger.

d As honie is sweete & pleasant to ye taste, so wisedome is to the soule.

and the hony combe, for it is sweete vnto
thy mouth:
14 So shall the knowledge of wisedome
be vnto thy soule, if thou finde it, & there
shall be an [‖] end, & thine hope shall not be
cut off.
15 Lay no waite, O wicked man, against
the house of the righteous, and spoyle not
his resting place.
16 For a iust man [a] falleth seuen times, &
riseth againe: but the wicked fall into
mischiefe.
17 Be thou not glad when thine enemie
falleth, and let not thine heart reioyce
when he stumbleth,
18 Least the Lord see it, & iudge displease him,
and he turne his wrath [f] from him.
19 * Fret not thyselfe because of [g] mali-
cious, neither be enuious at the wicked.
20 For there shalbe none end of *plagues* to
the euill man: [h] the light of the wicked
shall be put out.
21 My sonne, feare the Lord, & the king,
& meddle not with the that are seditious.
22 For their destruction shall rise suddenly,
& who knoweth the ruine of them both?
23 ALSO THESE THINGES
PERTRINE TO THE WISE,
It is not good [i] to haue respect of any per-
son in iudgement.
24 He that sayeth to the wicked, [k] Thou
art righteous, him shall the people curse,
and the multitude shall abhorre him.
25 But to them that rebuke him, shall be
pleasure, and vpon them shall come the
blessing of goodnesse.
26 They shall kisse the lippes of him that
answereth

‖ Or, reward.

a He is subiect to many perils: but God delivereth him.

f To be auenged on thee. *Psal.37.1. chap.23.17.*

Chap.13.9.

g Meaning, either of the wicked, and seditious, as verse 19. & 21. or of them that feare not God, nor obey their King.

i *Ebr. to know the face. Chap.17.15. Isa.3.23.*

answereth vpright wordes.
27 Prepare thy worke without, and make ready thy things in the fielde, and afterwards build thine house.
28 Be not a witnes against thy neighbour without cause: for wilt thou deceiue with thy lippes?
29 Say not, I will doe to him, as he hath done to me, I will recompence euery man according to his worke.
30 I passed by the fielde of the sloothfull, and by the vineyarde of the man destitute of vnderstanding:
31 And loe, it was all growen ouer with thornes, and nettles had couered the face thereof, and the stone wall thereof was broken downe.
32 Then I beheld, and I considered it well: I looked vpon it, & receiued instruction.
33 Yet a litle sleepe, a litle slumber, a litle folding of the handes to sleepe:
34 So thy pouertie commeth as one that trauaileth by the way, and thy necessitie like an armed man.

h Be sure of the meanes how to compasse it, before you take any enterprise in hande. Chap. 20. 12.
i Hathewith what is the nature of the wicked, to reuenge wrong for wrong.
k That I might learne by another mans fault.
l Pride Chap. 6. 11.

CHAP. XXV.

1 THESE ARE ALSO PArables of Salomon, which the men of Hezekiah King of Iudah copied out.
2 The glory of God is to conceale a thing secret: but the kings honour is to search out a thing.
3 The heauens in heighte, & the earth in deepenesse,

a Whome Hezekiah appointed for this purpose.
b That is, gathered out of diuers bookes of Salomon.
c God doeth not reuele the cause of his iudgements to man. d Because the King vseth by the reuelled worde of God, the cause of his doings must appeare, and therefore he must vse diligence in searching out secrets.

deepeneſſe, and the [a] Kings heart can no man ſearch out.
4 Take the [f] droſſe from the ſiluer, and there ſhall proceede a veſſell for the finer.
5 Take [g] away the wicked from the King, and his throne ſhall be eſtabliſhed in righteouſneſſe.
6 Boaſt not thy ſelfe before the King, & ſtand not in the place of great men.
7 * For it is better, that it be ſayde vnto thee, Come vp hither, then thou to be put lower in the preſence of the prince whō thine eyes haue ſeene.
8 Go not forth haſtily to ſtrife, leſt thou know not what to do in [h] end thereof, whē thy neighbour hath put thee to ſhame.
9 Debate thy matter [i] thy neighbour, & diſcouer not the ſecret to another,
10 Leſt he [k] hearcth it, put thee to ſhame, and thine infamie doe not [l] ceaſſe.
11 A word ſpokē in his place, *is like* apples of golde with pictures of ſiluer.
12 He that reproueth the wiſe, & the obedient eare, *is as* a golden eare-ring and an ornament of fine golde.
13 As the [m] colde of the ſnowe in the time of harueſt, *ſo is* a faithfull meſſenger to them that ſend him: for he refreſheth the ſoule of his maſters.
14 A mā that boaſteth of falſe liberality, *is like* [n] cloudes and winde without raine.
15 A Prince is pacified by ſtaying [o] of anger, & a ſoft tongue breaketh [p] bones.
16 If thou haue found honie, eate that is [q] ſufficient for thee, leaſt thou be ouer ful, and vomit it.

a He ſheweth [b] it is too harde for man to attaine to the reaſon of all the ſecret doings of the King: then when he is vpright and doeth his duetie.
f When vice is remoued from a King, he is a meete veſſell for the Lordes vſe.
g It is not inough that he be pure him ſelfe, but that he put away others that be corrupted. *Luke 14.10.*
h Leaſt where as thou thinkeſt by this meanes to haue an ende of the matter, it put thee to farther trouble.
i In the time of great heate when men deſire colde.
k Which haue an outward appearance, & are nothing vrin.
l By not miniſtring occaſion to prouoke him farther.
m. That is, the heart, *ſo is* bent to anger, as Chap. 15.1.
n. Vſe moderately the pleaſures of this world.

17 With-

17 Withdrawe thy foote from thy neighbours house, least he be weary of thee, & hate thee.
18 A man that beareth false witnesse against his neighbour, *is like* an hammer & a sword, and a sharpe arrowe.
19 Confidence in an vnfaithfull man in time of trouble, *is like* a broken tooth and a sliding foote.
20 Hee that taketh away the garment in the colde season, *is like* vineger *powred* vpo nitre, or *like* him that singeth songs to an heauie heart.
21 * If hee that hateth thee be hungrie, giue him bread to eat, & if he be thirstie, giue him water to drinke.
22 For thou shalt lay p coles vpo his head, and the Lord shall recompense thee.
23 *As* the North winde driueth away the raine, so doth an angrie countenance the slandring tongue.
24 * It is better to dwel in a corner of the house toppe, then with a contentious woman in a wide house.
25 *As are* q colde waters to a weary soule, so *is* good newes from a farre countrey.
26 A righteous man falling downe before the wicked, *is like* a troubled well, & a corrupt spring.
27 It is not good to eat much honie: * so to search their owne glory *is not* glory.
28 A man q refraineth not his appetite, *is like* a citie which is q broken downe, *and* without walles.

o Which melteth it, and consumeth it.
‖ *Or, stanne.*
Rom. 12. 20.
p Thou shalt as it were by force ouercome him, in so much that his owne consciences shall moue him to acknowledge thy benefites, and his heart shall be inflamed.
Chap. 21. 9.
Eccles. 3. 22.
q And so in the extreme danger.

CHAP. XXVI.

A S the snow in the sommer, and as the rayne in the harueste *are vnmeete*, so

is honour vnseemely for a foole.
2 As the sparow by flying, and the swalowe by flying *escape*, so the curse *that is* causeles, shall not come.
3 Vnto the horse *belongeth* a whip, to the asse a bridle, and a rod to ye fooles backe.
4 Answere not a foole [a] according to his foolishnes, least thou also be like him.
5 Answere a foole [b] according to his foolishnesse, lest he be wise in his owne [c] cōceite.
6 He that sendeth a message by ye hande of a foole, *is as* hee that cutteth off [d] the feete, [d] and drinketh iniquitie.
7 As they that lift vp the legges of the lame, so *is* a parable in a fooles mouth.
8 As the closing vp of a *precious* stone in an heape of stones, so *is* he that giueth glory to a foole.
9 As a thorne standing vp in the hand of a drunkard, so *is* a parable in the mouth of fooles.
10 [f] The excellent ye formed all thinges, both rewardeth the foole and rewardeth the transgressers.
11 * As a dogge turneth againe to his owne vomit, *so* a foole turneth to his foolishnesse.
12 Seest thou a man wise in his owne cōceit? [g] more hope *is* of a foole then of him.
13 The slouthfull man saith, [h] A lyon *is* in the way: a lyon *is* in the streetes.
14 As the doore turneth vpon his hinges, so *doeth* the slouthfull man vpon his bed.
15 * The slouthfull hideth his hand in *his* bosome, & it grieueth him to put it againe to his mouth.

a Consent not vnto him in his doings.
b Reprove him as the matter requireth.
c *Eba. 1.16.*
c. To wit, of the messenger, whom he sendeth.
d That is, receiueth domage thereby.
e Wherebyhe both hurteth him selfe and others.
f Meaning, god.
e. *Pet.2.22.*
g For the foole will rather be counselled the he: also the foole sinneth of ignorance, and the other of malice.
h Reade Chap. 22.13. *Chap.19.24.*

16 The sluggard is wiser in his owne conceite, then seuen *men* that can render a reason.

17 He that passeth by and meddleth with the strife *not belongeth* not vnto him, *is as* one that catcheth a dogge by the eares.

18 As he ý faineth himselfe mad, casteth fire brands, arrowes and mortall things,

19 So *dealeth* the deceitfull man [i] with his friend and saith, Am not I in sport?

20 Without wood the fire is quenched, and without a tale bearer strife ceaseth.

21 [m] *As* the cole *maketh* burning coles, & wood a fire, so the contentious man *is apt* to kindle strife.

22 [n] The words of a tale bearer *are* as flatterings, and they go downe into ý bowels of the bellie.

23 *As* siluer drosse ouerlayed vpon a potsheard, *so are* burning lippes, and [k] an euill heart.

24 He ý hateth, will counterfaite with his lips, but in his heart he laieth vp deceite.

25 Though he speake fauourably, beleue him not: for *there are* [l] seuen abominations in his heart.

26 Hatred may be couered by deceit: *but* the malice thereof shall be discouered in the [m] congregation.

27 [o] He that diggeth a pit, shal fall therein, & he that rolleth a stone, it shal returne vnto him.

28 A false tongue hateth ý afflicted, and a flattering mouth causeth ruine.

i Which dissembleth himselfe to be that he is not.

Bechu.28.10.

Chap.18.8.

k They will soone breake out and vtter themselues.

l Meaning manye, he seeth to a nober certaine for the vncertaine.

m In ý assembly of the godly. 9 Eccles. 10.8. 11 ecclus. 27.26.

CHAP. XXVII.

BOast not thy selfe of to [a] morowe: for thou knowest not what a daye may bring

a Defy not ý time, but take occasion when it is offered.

bring forth.
2 Let another man prayse thee, and not thine owne mouth: a stranger, & not thine owne lippes.
3 * A stone *is* heauie, & the sand weightie: but a fooles wrath *is* heauier then the both.
4 Anger *is* cruel, and wrath *is* raging: but who can stand before [b] enuie?
5 Open rebuke *is* better the secret loue.
6 The woundes of a louer *are* faithfull, & the kisses of an enemie *are* [c] pleasant.
7 * The person that is full, despiseth an honie combe: but vnto the hungrie soule, euery bitter thing is sweete.
8 As a bird that wandereth frō her nest, so *is* a man that wandereth from his owne place.
9 As ointment and perfume reioyce the heart, so *doeth* the sweetenesse of a mans friende by heartie counsell.
10 Thine owne friend & thy fathers friend forsake thou not: neither enter into thy brothers [d] house in the day of thy calamitie: *for* better is a neighbour *that is* neere, then a brother farre off.
11 My sonne, bee wise, and reioyce mine heare, that I may answere him that reproacheth me.
12 [e] A prudent man seeth the plague, and hideth himselfe: *but* the foolish go on still, *and* are punished.
13 * Take his garment that is suertie for a stranger, and a pledge of him for the stranger.
14 He [f] "prayseth his friend with a loud voyce, rising [f] early in the morning, it shal be

Ecclus.22.15.

b For the enuious are obstinate, & cannot be reconciled.

c They are flattering, and seeme friendfull.

Iob.5.6.

d Trust not to any worldly helpe in the day of thy trouble.

e Reade Chap. 22.3.

Chap.20.6.

Hebr. blesseth.

f Hastily and without cause.

be counted to him as a curse.
15 A continuall dropping in the day of raine, and a contentious womã are alike.
16 He that hideth her, hideth the winde, and *she is as* the oyle in his right hande, that vttereth it selfe.
17 Yron sharpeneth yron, so doeth [g] man sharpen the face of his friend.
18 He that keepeth the figge tree, shall eate the fruite thereof: so he that waiteth vpon his master, shall come to honour.
19 As in water face *answereth* to face, [h] so the heart of man to man.
20 The graue & destruction can neuer be ful, so * § eies of mã can neuer be satisfied.
21 * *As is* the fining pot for siluer and the fornace for golde, so *is* euery man according to his [i] dignitie.
22 Though thou shouldest bray a foole in a mortar among wheat brayed with a pestell: *yet* wil not his foolishnesse depart from him.
23 Be diligent to knowe the state of thy flocke, and take heede to the heardes.
24 For riches *remaine* not alway, nor the crowne from generation to generation.
25 The haye discouereth it selfe, and the grasse appeareth, and the herbes of the mountaines are gathered.
26 The * lambes *are* for thy clothing, and the goates *are* the price of the fielde.
27 And let the milke of the goates *be* sufficient for thy foode, for § foode of thy familie, & for the sustenance of thy maydes.

Chap. 29. 13. and 31. 9.

g One hasio mã prouoketh another to anger.

h There is no difference betweene man & man by nature, but onely the grace of God maketh the difference. *Eccles. 14. 9. Chap. 17. 3.*

i That is, he is either known to be ambitious and glorious, or humble and modest.

k This declareth the great goodnesse of God towards man, and the diligence that he requireth of him for the preseruation of his gifts.

THe wicked [a] flee whẽ none pursueth: but the righteous are bolde as a lyon.

a Because their own conscience accuseth them.

b The state of the common weale is oftentimes changed.

2 For the transgression of the land b *shall* are many princes thereof: but by a man of vnderstanding & knowledge *a state* likewise endureth long.

3 A poore man, if he oppresse the poore, is like a raging raine, *c agaist* no foode.

4 They that forsake the Lawe, praise the wicked: but they that keepe the Law, set them selues against them.

5 Wicked men vnderstande not judgement: but they that seeke the Lorde, vnderstande all things.

Chap. 22. 6 *Better is the poore that walketh in his vprightnesse, then he that peruerteth his wayes, though he be riche.

7 He that keepeth the Law, *is* a child of vnderstanding: but he that feedeth the gluttons, shameth his father.

8 He that increaseth his riches by vsurie and interest, gatheretheth them for him that will be merciful vnto the poore.

9 He that turneth away his eare from hearing the lawe, even his prayer shall be d abominable.

10 He that causeth the righteous to goe astray by an euill way, shall fall into his owne pitte, and the vpright shall inherite good thingsi

11 The rich man is wise in his owne conceite: but the poore that hath vnderstanding, searcheth him.

12 When righteous men reioice, *there is* great glorie: but when the wicked come vp, the man f is sought.

13 He that hideth his sinnes, shall not prosper: but he that confesseth, and forsaketh *them*, shall haue mercie.

c For God will take away the wicked vsurer, and giue his goods to him that shall be fauorable to the well d Because it is not of faith, which is grounded vpon Gods worde, or Law, which the wicked conuence. And iudge, that he is not wise.

Chap. 29. 2.

f He is known by his doings to be wicked.

14 Blessed

14 Blessed is the man that feareth alway: but he that hardeneth his heart, shall fall into euill.
15 As a roaring lyon, and an hungrie beare, *so is* [h] a wicked ruler ouer the poore people.
16 A prince destitute of vnderstanding, is also a great oppressour: but he that hateth couetousnesse, shall prolong *his* dayes.
17 A man that doeth violence against the blood of a person, shall flee vnto the graue, *and* they shall not stay him.
18 He that walketh vprightly, shall be saued: but he that is froward in *his* wayes, shall once fall.
19 *He that tilleth his land, shall be satisfied with bread: but he that followeth the idle, shall be filled with pouertie.
20 A faithfull man shall abound in blessings, and *he that maketh haste to be riche, shall not be innocent.
21 To haue respect of persons is not good: for *that* man will transgresse for a peece of [k] bread.
22 A man with a wicked [l] eye hasteth to riches, and knoweth not, that pouertie shall come vpon him.
23 He that rebuketh a man, shall finde more fauour at the length, then he that flattereth with *his* tongue.
24 He that robbeth his father and mother, and saith, it is no transgression, is the companion of a man that destroyeth.
25 He that is of a proude heart, stirreth vp strife: but he that trusteth in the Lorde, shall be [m] fat.
26 He that trusteth in his owne heart, is a fool:

g Which standeth in awe of God and is afraid to offend him.
h For he can neuer be satisfied, but euer oppresseth and spoyleth.
i Neue shall be able to deliuer him.
Chap. 12. 11. eccles. 20. 27.
Chap. 13. 11. and 20. 21.
k He will be abused for no thing.
l Meaning him that is couetous.
m Shall haue all thinges in abundance.

foole: but he that walketh in wisdome, shal be deliuered.
27 He that giueth vnto the poore, shall not lacke: but he that hideth his eyes, shall haue many curses.
28 * When the wicked rise vp, men hide themselues: but when they perish, the righteous increase.

CHAP. XXIX.

A Man that hardeneth his neeke, when he is rebuked, shall suddenly be destroyed and cannot be cured.
2 * When the righteous ‖ are in authoritie, the people reioyce: but when the wicked beareth rule, the people sigh.
3 A man that loueth wisdome, reioyceth his father, * but he that foedeth harlots, wasteth *his* substance.
4 A king by iudgement maintayneth the countrey: but a man *receiuing* giftes, destroyeth it.
5 A man that flattereth his neighbour, a spreadeth a net for his steppes.
6 In the transgression of an euill man *is* his b snare: but the righteous doeth sing and reioyce.
7 The righteous knoweth the cause of the poore: *but* the wicked regardeth not knowledge.
8 Scorneful men bring a citie into a snare: but wise men turne away wrath.
9 *If* a wise man contend with c a foolish man, whether he be angrie or laugh, there *is* no rest.
10 Bloodie men hate him that is vpright: but the iust haue care of his soule.
11 A foole powreth out all his mind: but a wise

Chap. 18. 12. 28.
‖ *Or, are increased.*

Luke. 15. 13.

a He that giueth ear to the flatterer, is in danger, as the bird is before the fowler.
b He is ever readie to fall into the snare that he layeth for others.
c He can beare no admonition, in what sort soever it is spoken.

wise man keepeth it in till afterward.
12 Of a prince that harkeneth to lyes, al his seruants *are* wicked.
13 * The poore and the vsurer meet together, & the Lord lightneth both their eies.
14 * A king that iudgeth ye poore in truth, his throne shalbe established for euer.
15 The rod and correction giue wisdome: but a childe set at libertie, maketh his mother ashamed.
16 When the wicked are increased, transgression increaseth: but the righteous shall see their fall.
17 Correct thy sonne and he wil giue thee rest, and will giue pleasures to thy soule.
18 d Where there *is* no vision, ye people decay: but he that keepeth ye Law, *is* blessed.
19 A seruant will not bee chastised with words: though he vnderstand, yet he will not || answere.
20 Seest thou a man hastie in his matters? *there is* more hope of a foole, then of him.
21 He that delicately bringeth vp his seruant from youth, at length he will be euen *as* his sonne.
22 f An angrie man stirreth vp strife, and a furious man aboundeth in transgression.
23 * The pride of a mã shal bring him low: but the humble in spirit shall enioy glorie.
24 He that is partener with a thiefe, hateth his owne soule: he heareth cursing, and declareth it not.
25 The feare of man bringeth a snare: but he that trusteth in ye Lord, shalbe exalted.
26 Many doe seeke the face of the ruler: but euery mans g iudgement *commeth* from the Lord.

Chap.22.2.

Chap.20.28.

d Where there are not faithful ministers of the word of God.
e He that is of a seruile and rebellious nature.
|| *Or, regards.*

Chap.15.18.

Iob.22.29.
f He that seareth man more then God, falleth into a snare & is destroyed.
g He needeth not to flatter the ruler: for what God hath appointed, that shall come to him.

27 A wicked man *is* abomination to the iust, & he that is vpright in *his* way, *is* abomination to the wicked.

CHAP. XXX.

2 *To humble our selues in consideration of Gods workes.* 5 *The word of God is perfite.* 11 *Of the wicked and hypocrites.* 15 *Of things that are neuer satiate.* 18 *Of other that are wonderfull.*

THE WORDS OF [a]AGVR THE SONNE OF IAKEH.

THe prophecy *which* the man spake vnto Ithiel, *euen* to [b] Ithiel, and Ucal.

2 Surely I am more [c] foolish then any man, and haue not the vnderstanding of a man in me.

3 For I haue not learned wisdome, nor atteyned to the knowledge of holy things.

4 Who hath ascended vp to [d] heauen, and descended? Who hath gathered the wind in his fist? Who hath bound the waters in a garment? Who hath established all the endes of the worlde? What is his name, and what is his sonnes name, if thou canst tell?

5 * Euery worde of God is pure: he is a shield to those, that trust in him.

6 * Put nothing vnto his wordes, least he reproue thee, and thou be found a lyer.

7 Two [e] things haue I required of thee: denie me them not before I die.

8 Remoue farre from me vanitie and lies: giue me not poueritie, nor riches: feed me with foode conuenient for me,

9 Least I be full, and denie *thee*, and say, [f] Who is the Lord? or least I be poore and steale,

a Who was an excellent man in vertue and knowledge in the time of of Salomon.
b Which were Agurs scholers or friends.
c Herein he declareth his great humility who would not attribute any wisdom to himselfe, but all vnto God.
d Meaning, to know the secrets of God, as though he would say, None.
Psal.19.8.
Deut.4.2.
and 12.32.
e He maketh this request to God.
f Meaning, that they that put their trust in their riches, forget God, and that by too much wealth men haue an occasion to the same.

steale, and take the Name of my God in vaine.

10 Accuse not a seruant vnto his master, lest he curse thee, g when thou hast offended.

11 *There is* a generation that curseth their father, and doeth not blesse their mother.

12 *There is* a generation that are pure in their owne conceit, and *yet* are not washed from their filthines.

13 *There is* a generation, whose eyes are hautie, and their eye liddes are lifted vp.

14 *There is* a generation, whose teeth *are as* swords, & their chawes *as* knives to eat vp the afflicted out of the earth, and the poore from among men.

15 The horse leach hath two h daughters *which cry*, Giue, giue. There be three things that wil not be satisfied: *yea*, foure that say not, It is ynough.

16 The graue, and the barren wombe, the earth that cannot be satisfied with water, and the fire that saith not, It is ynough.

17 The eye that mocketh *his* father & despiseth the instruction *of his* mother, let the rauens i of the valley picke it out, and the yong eagles eare it.

18 There bee three things hid from mee: yea, foure that I knowe not.

19 The way of an eagle in the aire, & way of a serpent vpon a stone, the way of a ship in the middes of the sea, and the way of a man with a mayde.

20 Such is ȳ way also of an adulterous woman: she eateth and k wipeth her mouth, & saith, I haue not committed iniquitie.

21 For three things the earth is moued: yea, for foure it cannot sustaine it selfe:

g In accusing him without cause.

h The leache hath two forks in her tongue, which here hee calleth her two daughters, whereby she sucketh the blood: and is never satiate: euen so are the coueteous extorsioners insatiable.

i Which haunt in the valley for carions.

k She hath her desires, & after counterfeyteth as though she were an honest woman.

22 For [l] a seruant when he reigneth, and
a foole when he is filled with meate,
23 For the hate full woman, when shee is
maried, and for a handmaid that is [m] heire
to her mystres.
24 These be foure small things in ye earth,
yet they are [n] wise, and full of wisdome:
25 The pismires a people not strong, yet
prepare they their meate in sommer:
26 The conies a people not mightie, yet
make they their houses in the rocke:
27 The grashopper hath no king, yet goe
they forth all by bandes:
28 The spider taketh holde [o] with her
hands, and is in kings palaces.
29 There be three things that order well
their going: yea, foure are comely in going,
30 A lyon which is strong among beastes,
and turneth not at the sight of any:
31 A lustie greyhound, and a goate, and a
king against whom there is no rising vp.
32 If thou hast bene foolish in lifting thy
selfe vp, and if thou hast thought wicked-
ly, lay thine hand [p] vpon thy mouth.
33 When one churneth milke, he bringeth
forth butter: & he that wringeth his nose,
causeth blood to come out: so he that for-
ceth wrath, bringeth foorth strife.

CHAP. XXXI.

2 He exhorteth to chastitie and iustice, 10 And sheweth the conditions of a wise and worthy woman.

1 THE WORDES OF KING
2 Lemuel: The [b] prophecie which his mo-
ther taught him:

l These commonly abuse ye state wherunto they are called.
m Which is married to her master after the death of her mystresse.
n They conteine great doctrine and wisdome.
o If man be not able to compasse these common things by his wisdome, we cannot attribute wisedome to man but solly.
p Make a stay and continue not in doing euill.
a That is of Salomon, who was called Lemuel, that is, of God, because God had ordeyned him to be King ouer Israel.
b The doctrine, which his mother Beth-sheba taught him.

2 What

WHat my sonne? & what the sonne
of [c] my wombe? and what, O
sonne of my desires?
3 Giue not thy strength vnto women, nor
thy wayes, *which u* to destroy Kings.
4 It is not for kings, O Lemuel, it is not for
kings to drink wine, nor for princes strõg
drinke.
5 Least he drinke, and forget the decree,
and change the iudgement of all the chil-
dren of affliction.
6 Giue ye strong drinke vnto him, that is
readie to perish, and wine vnto them that
haue griefe of heart.
7 Let him drinke, that hee may forget
his pouertie; and remember his miserie
no more.
8 Open thy mouth for the [g] dumme in the
cause of all the children of destruction.
9 Open thy mouth: iudge righteously, and
iudge the afflicted, and the poore.
10 ¶ Who shall find a vertuous woman? [5]
for her price *x* farre aboue the pearles.
11 The heart of her husbande trusteth in
her, and he shall haue no neede of [h] spoyle.
12 She will do him good, and not euill all
the dayes of her life.
13 She seeketh wool and flax, and labou-
reth cheerefully with her hands.
14 She is like the ships of marchants: she
bringeth her foode from a farre.
15 And she riseth, whiles it is yet night: &
giueth ‖ the portion to her household, and
the [i] ordinarie to her maydes.
16 She considereth a field, and [k] getteth
it: *and* with the fruit of her hands she plan-
teth a vineyarde.

c By this often repetition of one thing she declareth her motherly affection.
d Meaning, that women are the destruction of kings, if they haue them.
e That is, the King must not giue himselfe to wantonnes, and neglect his office which is to execute iudgement.
f For wine doth comfort the heart, ap. psal. 104. 15.
g Defend their cause that are not able to helpe themselues.
h He shall not neede to vse any vnlawfull meanes to goine his liuing.
‖ *Or, meate, as Psal. 111. 5.*
i She prepareth their meat betime.
k She purchaseth it with the gaines of her trauaile.

17 She girdeth her loynes with ſtrength, and ſtrengtheneth her armes.
18 Shee feeleth that her marchandiſe is good: her candle is not put out by night.
19 She putteth her hands to the wheue, and her handes handle the ſpindle.
20 She ſtretcheth out her hande to the poore, and putteth foorth her handes to the needie.
21 She feareth not the ſnow for her familie: for all her familie is clothed with ‖ſcarlet.
22 She maketh her ſelfe carpets: fine linen and purple *u* her garment.
23 Her husband is knowne in the [l] gates, when he ſitteth with the Elders of *y* land.
24 She maketh ‖ſheetes, & ſelleth them, and giueth girdles vnto the marchant.
25 [m] Strength and honour *u* her clothing, and in the latter day ſhe ſhall reioyce.
26 She openeth her mouth with wiſdome, and the [n] lawe of grace *v* in her tongue.
27 She oueſeeth the waves of her houſehold, and eateth not the bread of idlenes.
28 Her children riſe vp, & [o] call her bleſſed: her husband alſo ſhall praiſe her, *ſaying*,
29 Many daughters haue done vertuously: but thou ſurmounteſt them all.
30 Fauour *is* deceitfull, and beautie *is* vanitie: *but* a woman that feareth the Lord, ſhe ſhall be praiſed.
31 Giue [p] her of the fruite of her hands, and let her owne workes praiſe her in the [q] gates.

‖Or, with double l In the assembles & places of iudgement.
‖Or, linen cloth.
m After that he had spoken of the apparel of the body, he now declareth the apparel of the spirit.
n Her tongue is as a booke whereby one might learne many good things: for she deliteth to talke of the word of God.
o That is, do her reuerence.
p Confesse her diligent labor and commende her therefore.
q Forasmuch as the most honourable are clad in the apparel that she made.

Eccle-

Ecclesiastes, or the Preacher.

THE ARGVMENT.

SAlomon, as a preacher and one that desired to instruct all in the way of salvation, describeth the deceiuable vanities of the world, that man should not be addicted to any thing vnder the sunne, but rather inflamed with the desire of the heauenly life, therefore he confuteth their opinions which set their felicitie, either in knowledge, or in pleasures, or in dignitie and riches, shewing that man's true felicitie consisteth in that he is vnited with God, and shall enioy his presence: so that all other things must be reiected, since in as much as they further vs to attaine to this heauenly treasure, which is sure and permanent, and can not be found in any other saue in God alone.

CHAP. I.

3 All things in this world are full of vanitie, & of none endurance. 13 All mans wisedome is but folie and griefe.

1 THE wordes of the Preacher, the sonne of Dauid king in Ierusalem.

2 [b] Vanitie of vanities, saith the Preacher: vanitie of vanities, all is vanitie.

3 What remaineth vnto man in al his [c] tra-

1 Salomon is here called a Preacher, or one that assembleth the people, because he teacheth the true knowledge of God, and how men ought to passe their life in this transitorie worlde. b He condemneth the opinions of all men that set felicitie in any thing but in God alone, seeing that in this world all things are as vanitie and nothing. c Salomon doeth not condemne mans labour or diligence, but shewed that there is no suff contentation in any thing vnder the heauen, nor in any creature, for almost all things are transitory.

uaile,

uaile, which he suffereth vnder the sunne?
4 *One* generation passeth, and *another* generation succeedeth: but the earth remaineth for d euer.
5 The sunne riseth, and the sunne goeth downe, and draweth to his place, where he riseth.
6 The e winde goeth towarde the South, and compasseth toward the North: the winde goeth round about, and returneth by his circuites.
7* All the riuers goe into the sea, yet the sea is not full: *for* the riuers goe vnto the place, f whence they returne, and goe.
8 All thinges are full of labour: man can not vtter it: the eye is not satisfied with seeing, nor the eare filled with hearing.
9 g What is it that hath bene? that that shalbe: & what is it that hath bene done? that which shall be done: and there *is* no new thing vnder the sunne.
10 Is there any thing, whereof one may say, Beholde this, it is new? it hath bene already in the olde time that was before vs.
11 There is no memorie of the former, neither shall there be a remembrance of the latter that shall be, with them that shall come after.
12 ¶ h I the Preacher haue bene King ouer Israel in Ierusalem:
13 And I haue giuen mine heart to search and finde out wisedome by all thinges ý are done vnder the heauen: (this sore trauaile hath God giuen to ý sonnes of men,

d One man dyeth after an other, and the earth remaineth longest, euen to the last day, which yet is subiect to corruption.
e By the sunne, wind and riuers he sheweth that the greatest labour & longest hath an end, and therfore there can be no felicitie in this world. *Eccles. 40. 11.*
f The sea which compasseth all the earth, filleth ý veines thereof, the which powre out springes & riuers into the sea againe.
g He speaketh of times & seasons, & thinges done in them, which as they haue bene in times past, so come they to passe againe.
h He proueth that if any could haue obtained the felicitie in this world by labour and studie, he chiefly should haue obtained it, because he had giftes and aides of God thereunto aboue all other.

i to humble them thereby)
14 I haue considered all the workes that are doone vnder the sunne, and behold, all is vanitie, and vexation of the spirit.
15 That which is k crooked, can none make streight: and that which faileth, can not be nombred.
16 I thought in mine heart, and saide, Beholde, I am become great, & excell in wisdome all them that haue bene before me in Ierusalem: and mine heart hath seene much wisdome and knowledge.
17 And I gaue mine heart to knowe wisdome and knowledge, l madnes and foolishnes: I knew also that this is a vexation of the spirit.
18 For in the multitude of wisdom is much m griefe: & he that increaseth knowledge, increaseth sorowe.

i Man of nature hath a desire to know, and yet is not able to come to the perfection of knowledge, which is the punishment of sinne, to humble man, and to teach him to depend onely vpon God.
k Man is not able by all his diligence to cause things to go otherwise then they do; neither can he nombre the faults that are committed, much lesse remedie them.
l That is, vaine things, which serued vnto pleasure, wherein was no commoditie, but griefe and trouble of conscience.
m Wisdome and knowledge cannot bee come by, without great paine of bodie and minde: for when a man hath attayned to the highest, yet is his minde neuer fully content: therefore in this worlde is no true felicitie.

CHAP. II.

Pleasures, sumptuous buildings, riches and possessions are but vanitie. 14 The wise and the foole hath both one ende, touching the bodily death.

I Said in mine heart, Goe to nowe, I will proue a thee with ioy: therefore take thou pleasure in pleasant things: and beholde, this also is vanitie.
2 I said of laughter, Thou art mad: and of ioy, What is this that thou doest?
3 I sought in mine heart n to giue my selfe tation in ease and pleasures. n *Ele drawe my flesh to wine,*

a Salomon maketh this discourse with him selfe, as though hee would trie whether there were content,

to

to wine, & to lead mine heart in [b] wisdom, and to take holde of folly, till I might see where is that goodnes of the children of men, which they [c] enioy vnder the sunne, the whole number of the dayes of their life.
4 I haue made my great workes: I haue built me houses: I haue planted me vineyardes.
5 I haue made me gardens & [d] orchards, and planted in them trees of all fruite.
6 I haue made me cisternes of water, to water therewith the woods that growe with trees.
7 I haue gotten seruants and maides, and had children borne in the [e] house: also I had great possession of beeues & sheepe aboue all that were before me in Ierusalem.
8 I haue gathered vnto me also siluer and gold, and the chiefe treasures of kings and prouinces: I haue prouided mee men singers and women singers, and the [f] delites of the sonnes of men, as a woman [g] taken captiue, and women taken captiues.
9 And I was great, and increased aboue all that were before me in Ierusalem: also my wisdome [h] remained with me.
10 And whatsoeuer mine eyes desired, I withheldeit not from them: I withdrewe not mine heart from any ioy: for mine heart reioyced in all my labour: and this was my [i] portion of all my trauaile.
11 Then I looked on all my works, mine handes had wrought, and on the trauaile that I had laboured to doe: and behold, all [k] vanitie and vexation of the spirite: and there

b Albeit I gaue my selfe to pleasures, yet I thought to keepe wisdome and the feare of God in mine heart, and gouerne mine affaires by the same.
c Heb. do.
d Heb. Paradises.
e Meaning of the seruants or slaues, which he had bought: so the children borne in their seruitude, were the masters, as Exodus 21.4.
d That is, whatsoeuer he take pleasure in.
e Which were the most beautifull of them that were taken in warre, as Iudges 5. 30. Some vnderstand by these wordes, no women but instruments of musicke.
f For all this God did not take his gift of wisdome from me.
g This was the fruite of all my labour, a certaine pleasure mixt with care, which he calleth vanitie in the next verse.

there *is* no profite vnder the sunne.

12. ¶And I turned to beheld [h] wisedome, and madnes and folly: (for who is the man that ¶ will come after the King in things, which men now haue done?)

13 Then I saw that there is profite in wisdome, more then in folly: as the light is more excellent then darknes.

14 *For the wise mans eies are in his head, but the foole walketh in darknesse: yet I knowe also that the same [k] condition falleth to them all.

15 Then I thought in mine heart, It befalleth vnto mee, as it befalleth to the foole: Why therefore doe I then labour to bee more wise? And I said in mine heart, that this also is vanitie.

16 For there shall be no remembrance of the wise, nor of the foole [l] foreuer: for that that now is, in the dayes to come shall all be forgotten. And [m] howe dieth the wise man, as doeth the foole?

17 Therefore I hated life: for the worke that is wrought vnder the sunne is grieuous vnto me: for all *is* vanitie, and vexation of the spirit.

18 I hated also all my labour, wherein I had trauayled vnder the sunne, which I shall leaue to the man that shall bee after mee.

19 And who knoweth whether he shalbe wise or foolish? yet shal he haue rule ouer all my labour, wherein I haue trauayled, and wherein I haue shewed my selfe wise vnder the sunne. This is also vanitie.

20 Therefore I went about to make mine heart [n] abhorre all ye labour, wherein I had trauailed

h I bethought with my selfe whether it were better to follow wisdom, or since one hath affection and pleasures, which he calleth mens.

* Or, compare with the King. Prou. 17. 24.

i He foreseeth things, which ye foole cannot for lacke of wisedome.

k For both die and are forgotten, as verse 16. or they both alike haue prosperitie or aduersitie.

l Meaning, in this worlde.

m He wondereth that men forget a wise man being dead, as soone as they doe a foole.

n That I might seeke the true felicitie which is in God.

trauailed vnder the sunne.
21 For there is a man whose trauaile is in wisdome, and in knowledge and in equitie: yet to a man that hath not trauailed herein, shall he o giue his portion: this also is vanitie and a great griefe.
22 For what hath man of all his trauaile and griefe of his heart, wherein he hath trauailed vnder the sunne?
23 For all his daies are sorowes, & his trauaile griefe: his heart also taketh not rest in the night: which also is vanitie.
24 There is no profite to man, but that he eat, and drinke, and make his soule with the profite of his labour: I saw also this, that it was of the hand of God.
25 For who could eat, & who could haste to q outward things more then I?
26 Surely to a man that is good in his sight, *God* giueth wisdome, & knowledge, and ioy: but to the sinner he giueth paine, to gather, and to heape to giue to him that is good before God: this is also vanitie, and vexation of the spirit.

o Among other goods, this was not the least to haue, to enioy what he had gotten by great trauaile, to one by whom he had taken no paine therefore, and whome he knew not whether he were a wise man or a foole.

p When man hath all laboured, he can get no more the good, and refreshing, yet he confesseth also that this commeth of gods blessing as Chap. 3. 13.

q Meaning, to pleasures.

CHAP. III.

1 *All things haue their time.* 14 *The workes of God are perfite, and ordeined to feare him.* 17 *God shall iudge both the iust, and vniust.*

TO all things *there is* an a appointed time, and a time to euery purpose vnder the heauen.
2 A time to be borne, and a time to die: a time to plant, and a time to pluck vp that which is planted.

a He speaketh of this diuersitie of time for two causes: first to declare that there is nothing in this world perpetuall: next to teach vs not to be grieued, if we haue not all things at once according to our desires, neither enioy them so long as we would wish.

3 A time

3 A time to slay, & a time to heale: a time to breake downe, and a time to build.
4 A time to weepe, and a time to laugh: a time to mourne, and a time to daunce.
5 A time to cast away stones, and a time to gather stones: a time to embrace, and a time to be farre from embracing.
6 A time to seeke, and a time to lose: a time to keepe, and a time to cast away.
7 A time to rent, & a time to sowe: a time to keepe silence, and a time to speake.
8 A time to loue, and a time to hate: a time of warre, and a time of peace.
9 What profit *hath* he that worketh, of the thing wherein he trauaileth?
10 I haue seene the trauaile that God hath giuen to the sonnes of men [b] to humble them thereby.
11 He hath made euery thing beautiful in his time: also he hath set the [c] world in their heart, yet cannot man finde out the worke, that God hath wrought from the beginning euen to the ende.
12 I know [y] there is nothing good in the, but to reioyce, & to do good in his life.
13 And also that euery man eateth and drinketh, and seeth the commoditie of all his labour. this is the [d] gift of God.
14 I know [y] whatsoeuer God shall doe, it shall be for [e] euer: to it can none adde, and from it can none diminish: for God hath done it, that they should feare before him.
15 What is that [y] hath bene? that is now: & that that shall be, hath nowe bene: for God [f] requireth that which is past.
16 And moreouer I haue seene vnder the sunne

b Read Chap. 1. 13.
c God hath giuen man a desire & affection to seeke out [y] things of this world, and to labour therein. Read Chap. 3. 24. & these places declare [y] we should vse all things with sobrietie, & in [y] feare of God, forasmuch as he giueth not his gifts to the intent that they shoulde be abused.
e That is, man shall neuer be able to set Gods worke, but as he hath determined, so it shal come to passe.
f God onely causeth that, which is past, to returne.

sunne the place of iudgement, where *was* wickednesse, & the place of iustice where *was* iniquitie.

17 I thought in mine heart, God will iudge the iust and the wicked: for time is [g] there for euery purpose and for euery worke.

18 I considered in mine heart the state of the children of men that God had [h] purged them: yet to see to, they are in themselues as beastes.

19 For the condition of [i] children of men, & the condition of beasts *are* euen *as* one condition vnto them: As the one dyeth, so dyeth the other: for they haue all one breath, & there is no excellencie of man [j] aboue the beast: for all is vanitie.

20 All goe to one place, and all was of [k] dust, and all shall returne to the dust.

21 Who [l] knoweth whether the spirit of man ascend vpward, and the spirit of the beast descend downeward to the earth?

22 Therefore I see that there is nothing better then that a man should [m] reioyce in his affayres, because that is his portion. For who shall bring him to see what shall be after him?

g Meaning with God, howsoever man neglect & his doctrie.

h And made them pure in their first creation.

i Man is not able by his reason, and iudgement to put difference between man and beast, as touching those thinges whereunto both are subiect: for the eye cannot iudge any otherwise of a man being dead, then of a beast, which is dead: yet by the word of God and faith we easily know the diuersitie, at verse 21.

k Meaning, that reason can not comprehend.

l By which faith beleeueth herein.

m By the often repetition of this sentence as Chap. 2. 24. and Chap. 3. 12. 22. and Chap. 5. 17. and Chap. 8. 15. he declareth that man by reason can comprehend nothing better in this life then to vse the gifts of God soberly and comfortably: for to know e further is a speciall gift of God reuciled by his Spirit.

CHAP. IIII.

1 *The innocents are oppressed.* 4 *Mens labours are full of abuse and vanitie.* 9 *Mans securitie is necessarie.* 13 *A young man poore, and wise, is to be preferred to an olde King that is a foole.*

SO a I turned, & considered all the oppressions that are wrought vnder the sunne, and beholde, the teares of the oppressed, and none comforteth them: & *la*, the strength of the hand of them that oppresse them, & none comforteth them.

2 Wherefore I prayſed the b dead which nowe are dead, aboue the liuing, which are yet aliue.

3 And *I count* him c better then them both, which hath not yet bene: for he hath not seene the euill workes which are wrought vnder the sunne.

4 Also I behelde all trauaile, & all d perfection of workes that this is the enuie of a man against his neighbour: this also is vanitie and vexation of spirite.

5 The foole folideth his handes, & e eateth vp his owne flesh.

6 Better is an handfull with quietnesse, then two handfuls with labour and vexation of spirit.

7 Againe I returned, and sawe vanitie vnder the sunne.

8 There is one *alone*, & there *is* not a seconde, which hath neither sonne nor brother, yet *is* there none end of all his trauel, neither cā his eye be satisfied with riches: neither *doeth he thinke*, For whom do I trauaile & defraud my soule of pleasure? this also is vanitie, and this is an euill trauaile.

9 f Two *are* better then one: for they haue better wages for their labour.

10 For if they fall, the one will lift vp his fellowe: but woe vnto him *that is* alone: for he falleth, and there *is* not a second to lift him vp.

a He maketh here another discourse with himselfe, concerning the tyrannie of them that oppressed the poore.

b Because they are no more subiect to these oppressions.

c He speaketh according to the iudgement of the flesh, which can not abide to feele, or see troubles.

d The more perfite that the worke is, the more is it enuied of the wicked.

e For idlenesse he is compelled to destroy him selfe.

f Forasmuch as when man is alone, he can neither helpe him selfe nor others, he sheweth that men ought to line in mutuall societie, to the intent they may be profitable one to another, and that their things may encrease.

11 Also if two sleepe *together*, then shall they haue heate: but to one howe should there be heate?

12 And if one ouercome him, two shall stand against him: and a threefold g coard is not easily broken.

13 Better is a poore and wise childe, then an olde, and foolish King, which will no more be admonished.

14 For out of the h prison he commeth forth to reigne: when as he that is i borne in his kingdome, is made poore.

15 I behelde all the liuing, which walke vnder the sunne, k with the second childe, which shall stand vp in his place.

16 There is none l end of all the people, *nor* of all that were before them, & they y come after, shall not reioyce in him: surely this is also vanitie & vexation of spirit.

17 Take heede to thy m foote when thou entrest into the House of God, and be more neere to heare then to giue the sacrifice of n fooles: for they knowe not that they doe euill.

g By this proverbe he declareth howe necessary it is, y men should line in societie.
h That is, from a poore & base estate, or out of trouble and prison, as Ioseph did, Gen.41.14.
i Meaning, that is borne a king.
k Which follow, & flatter the kinges sonne, or him that shall succeede: to enter into credite with them in hope of gaine.
l They neuer cease by all meanes to creepe into fauour: but when they obteine not their greedie desires, they thinke them selues abused, as other haue bene in time past, and so care no more for him.
m That is, with what affection thou commest to heare the worde of God.
n Meaning, of the wicked, which thinke to please God with ceremonies, and haue neither faith nor repentance.

CHAP. V.

1 *Not to speake lightly, chiefly in Gods matters.* 9 *The couetous can neuer haue ynough.* 11 *The labourers sleepe is sweete.* 14 *Man whē he dyeth, taketh nothing with him.* 18 *To liue ioyfully, and with a contented minde is the gift of God.*

Be

BE not [a] rash with thy mouth, nor let thine heart bee hastie to vtter a thing before God: for God *is* in the heauens, and thou art on the earth: therfore let thy wordes be [b] fewe.

2 For *as* a dreame commeth by the multitude of busines: so the voyce of a foole *is* in the multitude of wordes.

3 *Whē thou hast vowed a vow to God, deferre not to pay it: for he deliteth not in fooles: pay *therefore* that thou hast [c] vowed.

4 It it better ȳ thou shouldest not vowe, then that thou shouldest vow & not pay it.

5 Suffer not thy mouth to make thy [d] flesh to sinne: neither say before ȳ [e] Angel, that this is ignorance: wherefore shall God be angrie by thy voyce, and destroy ȳ worke of thine hands?

6 For in the multitude of dreames, and vanities *are* also many wordes: but feare thou God.

7 If in a countrey thou seest ȳ oppression of the poore, and ȳ defrauding of iudgement & iustice, bee not astonied at ȳ matter: for hee that is [f] higher then ȳ highest, regardeth, and *there be* higher then they.

8 And the [g] abundance of the earth is ouer al: the King [h] *also consisteth* by the fielde that is tilled.

9 He ȳ loueth siluer, shall not be satisfied with siluer, and he that loueth riches, *shall be* without the fruite *thereof*: this also is vanitie.

a Either in vowing or in praying: meaning that we should vse all reuerence to Godward.

b He heareth thee not for thy many wordes sake or often repetitions, but considereth thy faith and fernent minde. *Deut.* 23. 21.

c He speaketh of vowes, which are approued by Gods word, and serue to his glory.

d Cause not thy selfe to sinne by vowing rashly: as they do which make a vow etc. line vnmatried, and such like.

e That is, before Gods messenger, when he shall examine thy doings: as though thy ignorance shoulde be a iust excuse.

f Meaning, that God will re-

dresse these thinges, and therefore wee must depende vpon him.

g The reuenues of the earth are to bee preferred aboue all things, which appertaine to this life. h Kinges and Princes can not maintaine their estate without tillage, which thing commendeth the excellencie of tillage.

10 When goods encreaſe, they are increaſed that eate them: and what good commeth to the owners thereof, but the beholding *thereof* with their eyes?

11 The ſleepe of him ſ̃ trauaileth, *is* ſweet, whether he eat litle or much: but the i ſacietie of ſ̃ riche will not ſuffer him to ſleepe.

12 There is an euill ſickneſſe *that* I haue ſeene vnder the ſunne: *to wit*, riches k reſerued to the owners thereof for their euill.

13 And theſe riches periſh by euill trauaile, and he begetteth a ſonne, and in his l hand *is* nothing.

14 * As he came forth of his mothers belly, he ſhal returne naked to go as he came, and ſhal beare away nothing of his labor, which he hath cauſed to paſſe by his hand.

15 And this alſo is an euill ſicknes *that* in all poynts as he came, ſo ſhall he goe, and what profite hath hee that hath trauailed for the m windes?

16 Alſo all his dayes he eateth in n darknes with much griefe, and *in* his ſorow and anger.

17 Behold then, what I haue ſeene good, that it is comely to o eate, & to drinke, and to take pleaſure in all his labor, wherin he trauaileth vnder ſ̃ ſunne, the *whole* nomber of the dayes of his life, which God giueth him: for this is his portion.

18 Alſo to euery man to whom God hath giuen riches & treaſures, and giueth him power to eate therof, & to take his part, & to enioy his labour: this is the gift of God.

19 Surely he will not much remēber the dayes of his p life, becauſe God anſwereth to the ioy of his heart.

i Thatis, his great abundance of riches, or the ſurfeting, which commeth by his great feeding.

k When conetous men heape vp riches, which turne to their deſtruction.

l He doeth not enioy his fathers riches. *Iob. 1.21. wiſd 7. 6. 1. tim. 6.7.*

m Meaning, in vaine, & without profit.

n In affliction, and griefe of minde.

o Reade Chap. 3.22.

p He will take no great thought for the paynes that he hath indured in time paſt.

CHAP.

CHAP. VI.

The miserable estate of him to whom God hath giuen riches, and not the grace to vse them.

THere is an euil, which I saw vnder the sunne, and it is much among men:

2 A man to whom God hath giuē riches & treasures & honour, & he wanteth nothing for his soule of al ỳ it desireth: but [a] God giueth him not power to eat thereof, but a strange man shall eate it vp: this is vanitie, and this is an euill sicknes.

3 If a man beget an hundreth *children* & liue many yeres, and the daies of his yeres be multiplied, and his soule be not [b] satisfied with good things, and he be not [c] buried, I say that an vntimely fruite is better then he.

4 For [d] hee commeth into vanitie, & goeth into darknes: and his name shalbe couered with darkenes.

5 Also hee hath not seene the sunne, nor knowen it: *therefore* this hath more rest thē the other.

6 And if he had liued a thousand yeeres twise tolde, and had seene no good, shall not all go to one place?

7 All the labour of man *is* for his mouth: yet the [e] soule is not filled.

8 For what hath the wise man more thē the foole? what hath ỳ poore that [f] knoweth howe to walke before the liuing?

9 The [g] sight of the eye is better then to walke in the lusts: this also is vanitie, and vexation of spirit.

10 What is that that hath bene? the name

a He sheweth that it is the plague of God when the rich man hath not a liberall heart to vse his riches.

b If he can neuer haue ynough.

c As we see often times, that the couetous man either falleth into crimes that deserue death, or is murdered, or drowned, or hangeth himselfe, or such like, and so lacketh the honour of burialll, which is the last office of humanitie.

d Meaning, the vntimely fruite whose life did neither profite or hurt any.

e His desire and affection.

f That knoweth to vse his goods well in the indgement of men.

g To bee content with that which God hath giuen, is better then to followe the desires that neuer can be satisfied.

thereof is nowe named: and it is knowen that it is man; and hee can not striue with him that is [h] stronger then he.

CHAP. VII.

Diuers precepts to followe that which is good, and to auoyde the contrarie.

SVrely there be many thinges ȳ increase vanitie: *and* what auayleth it man?

2 For who knoweth what is [a] good for man in the life *and* in the nomber of the dayes of the life of his vanitie, seeing hee maketh them as a *shadow? For who can shew vnto man what shalbe after him vnder the sunne?

3 * A good name *is better* then a good oyntment, and the day of [b] death, then the day that one is borne.

4 It is better to goe to ȳ house of [c] mourning, then to goe to the house of feasting, because this is the end of all men: & the liuing shall lay it to his heart.

5 Anger is better then laughter: for by a sad looke the heart *is* made better.

6 The heart of the wise *is* in the house of mourning: but the heart of fooles *is* in the house of mirth.

7 Better it is to heare the rebuke of a wise man, then that a man shoulde heare the song of fooles.

8 For like the noyse of the [d] thornes vnder the pot, so *is* the laughter of the foole: this also is vanitie.

9 Surely oppression maketh a wise man [e] mad: and the reward destroieth ȳ heart.

10 The [f] ende of a thing is better thē the beginning thereof, *and* the patient in spirit is better then the proude in spirit.

11 Be

[h] Meaning, God, who will make him to feele ȳ he is mortall.

[a] There is no state, wherein man can liue to haue perfit quietnes in this life. *Iob.14.2.psal. 144.4. Prou.22.1.*

[b] He speaketh thus after the iudgement of the flesh, which thinketh death to be the ende of all euils: or else, because ȳ this corporall death is the entring into life euerlasting.

[c] Where we may see ȳ hand of God, and learne to examine our liues.

[d] Which crackle for a while and profit nothing.

[e] A man ȳ is esteemed wise, when he falleth to oppression, becommeth like a beast.

[f] He noteth the slightnes which enterprise a thing, & suddenly leaue it off againe.

11 Be not thou of an hastie spirit to be angry: for anger resteth in the bosome of fooles.

12 Say not thou, Why is it that ye former dayes were better then these? for thou doest not inquire g wisely of this thing.

13 Wisdome is good w an h inheritance, and excellent to them that see the sunne.

14 For *man shal rest* in the shadow of wisedome, and in the shadow of siluer: but the excellencie of the knowledge of wisedom giueth life to the possessers thereof.

15 Beholde the worke of God: for who can make * straight that which he hath made crooked?

16 In ye day of welth be of good comfort, & in ye day of affliction i cõsider: God also hath made this contrary to that, to ye intẽt that man should find * nothing after him.

17 I haue seene al things in ye dayes of my vanitie: there is a iust mã that perisheth in his l iustice, & there is a wicked man that continueth long in his malice.

18 Be not thou iust m ouermuch, neither make thy selfe ouer wise: wherfore shouldest thou be desolate?

19 Be not thou wicked n ouermuch, neither be thou foolish: wherefore shouldest thou perish not in thy time?

20 It is good that thou lay hold on o this: but yet withdrawe not thine hande from p that: for he that feareth God, shal come forth of them all.

21 Wisdome shall strengthen ye wise man

g Murmure not against God when he sendeth aduersities for mans sinnes.

h He answereth to the that esteeme not wisedome, except riches be ioyned therewith, shewing that both are the gifts of God, but ye wisdome is farre more excellent & may be without riches.

Chap. 1. 15.

i Consider wherefore God doeth sende it, and what may comfort thee.

k That man shoulde be able to controule nothing in his workes.

l Meaning, that cruell tyrants put the godly to death and let the wicked goe free.

m Boast not too much of thine owne iustice and wisedome.

n Tarie not long when thou art admonished to come out of the way of wickedness.

o To wit, on these admonitions that goe before.

p Consider what desolation and destruction shall come, if thou doe not obey them.

more then ten mightie princes that are in the citie.

22 *Surely there is no man iust in ẏ earth, that doeth good and sinneth not.

23 Giue not thine q heart also to all the wordes that men speake, least thou doe heare thy seruant cursing thee.

24 For oftē times also thine heart knoweth ẏ thou likewise hast ‖ cursed others.

25 All this haue I prooued by wisedome: I thought I will be wise, but it went farre from me.

26 It is farre off, what may r it be? & it is a profound deepenesse, who can finde it?

27 I haue cōpassed about, *both* I & mine heart to know & to inquire and to search wisdom & reason, & to know the wickednes of follie, & the foolishnes of madnes,

28 And I finde more bitter thē death the woman whose heart is *as* nettes & snares, *and* her handes, *as* bandes: he that is good before God, shall be deliuered from her, but the sinner shalbe taken by her.

29 Behold, saith the Preacher, this haue I foūd, *seeking* one by one to s finde ẏ count:

30 And yet my soule seeketh, but I find it not: I haue foūd one man of a thousād: but a woman among thē all haue I not found.

31 Onely lo, this haue I found, that God hath made man righteous: but they haue sought many t inuentions.

1. King. 8. 46. 2. chron. 6. 36. prou. 20. 9. 1. John 1. 8.

q Credit them not, neither care for them

‖ *Or, spoken vnill of others.*

r Meaning wisedome.

s That is, to come to a conclusion.

t And so are cause of their own destructiō.

CHAP. VIII.

2 *To obey Princes and Magistrates.* 17 *The workes of God passe mans knowledge.*

WHo is as ẏ wise mās & who knoweth the interpretation of a thing? the wisdom of a man doeth make his

his [a] face to shine: and the [b] strength of his face shalbe changed.

2 I *aduertise thee* to take heede to the [c] mouth of the King, and to the worde of the othe of God.

3 [d] Haste not to goe foorth of his sight: stand not in an euill thing: for he will doe whatsoeuer pleaseth him.

4 Where the word of the King is, *there is* power, and who shall say vnto him, What doest thou?

5 He that keepeth the commandement, shall know none euill thing, and the heart of the wise shall knowe the [e] time and iudgement.

6 For to euery purpose there is a time & iudgement, because the [f] miserie of man is great vpon him.

7 For he knoweth not that which shalbe: for who can tell him when it shalbe?

8 Man is not lord [g] ouer the spirit to retaine the spirite: neither hath he power in the day of death, nor deliuerance in the battell, neither shall wickednesse deliuer the possessours thereof.

9 All this haue I seene, & haue giuē mine heart to euery worke, which is wrought vnder the sunne, *and I saw* a time that mā ruleth ouer man to his owne [h] hurt.

10 And likewise I saw the wicked buried, & [i] they returned, & they that came from the holy [k] place, were yet forgotten in the citie where they had done right: this also is vanitie.

a That is, doth get him fauour and prosperitie.
b Whereas before he was proude and arrogant, he shall become humble and meeke.
c That is, that thou obey the King, and keepe the othe that thou hast made for the same cause.
d Withdrawe not thy selfe lightly from the obedience of thy prince.
e That is, when time is to obey, and howe farre he should obey.
f Man of him selfe is miserable, and therefore ought to doe nothing to increase the same, but to worke al things by wisedome and counsell.
g Man hath no power to saue his owne life, and therefore must not rashly cast him selfe into danger.
h As commeth oft times to tyrants, and wicked rulers.
i That is, others as wicked as they.
k They that feared God, and worshipped him according as he had appointed.

11 Because sentéce against an euil worke is not [l] executed speedily, therefore the heart of the children of men is fully set in them to doe euill.

l Where iustice is delaide, there sinne reigneth.

12 Though a sinner do euill an hundreth times, and *God* prolongeth *his dayes*, yet I knowe that it shall be well with them that feare the Lorde, and doe reuerence before him.

13 But it shall not be well to the wicked, neither shal he prolong *his* dayes: *he shalbe* like a shadow, because he feareth not before God.

14 There is a vanitie, which is done vpon the earth, that there be righteous men to whome it commeth according to the [m] worke of the wicked: and there be wicked men to whom it commeth according to the worke of the iust: I thought also that this is vanitie.

m Which are punished as though they were wicked, as chap.7.17.

15 And I praised ioye: for there is no goodnesse to man vnder the sunne, saue [n] to eate and to drinke and to reioyce: for this is adioyned to his labour, the dayes of his life that God hath giuen him vnder the sunne.

n Reade chap. 3.22.

16 When I applyed mine heart to know wisedome, and to behold the busines that is done on earth, that neither day nor night the eyes of man take sleepe,

17 Then I behelde the whole worke of God, that man can not find out the worke that is wrought vnder the sunne: for the which man laboureth to seeke it, and can not finde it: yea, and though the wise man thinke to knowe it, he can not finde it.

CHAP.

CHAP. IX.

1 By no outward thing can man knowe whome God loueth or hateth. 12 No man knoweth his ende. 16 Wisdome excelleth strength.

I Haue surely giuen mine heart to al this, and to declare all this, that the iust, and the wise, and their woorkes *are* in the hande of God: and no man knoweth either loue or [a] hatred of all *that is* before them.

2 All things *come* alike to all: and ȳ same condition *is* to the iust and to the wicked, to the good and to the pure, and to the polluted, and to him that sacrificeth, and to him that sacrificeth not: as *is* the good, so *is* the sinner, he that swe areth, as he that feareth an othe.

3 This is euill among al that is done vnder the sunne, that there is one [b] conditiō to all, and also the heart of the sonnes of men is full of euill, and madnes *is* in their hearts whiles they liue, and after that, *they go* to the dead.

4 Surely whosoeuer is ioyned to all the liuing, there is hope: for it is better to a [c] liuing dog, then to a dead lyon.

5 For the liuing know that they shal die, but the dead know nothing at all: neither haue they any more a reward: for their remembrance is forgotten.

6 Also their loue, and their hatred, and their enuy is now perished, and they haue no more portion for euer, in al that is done vnder the sunne.

a Meaning, what things he ought to chuse or refuse: or man knoweth not by these outward things, that is, by prosperitie or aduersitie, whom God doth fauor or hate: for he sendeth them as well to the wicked as to the godly.

b In outwarde things as riches and pouertie, sickenesse and health, there is no difference betwene the godly and the wicked: but the difference is that the godly are assured by faith of Gods fauour and assistance.

c He noteth the Epicures, and carnall men, which made their belly their god, and had no pleasure but in this like, wishing rather to be an abiect, and vyle person in this life, then a man of autoritie, and so to die, which is meant by the dogge and lyon.

7 Goe, eate thy bread with ioy, & drinke thy wine with a cheerefull heart: for God nowe [d] accepteth thy workes.
8 At al times let thy garments be [e] white, and let not oyle bee lacking vpon thine head.
9 [a]* Reioyce with the wife whome thou hast loued all the dayes of the life of thy vanitie, which *God* hath giuen thee vnder the sunne all the dayes of thy vanitie: for this is thy portion in the life, and in thy trauaile wherein thou laboureſt vnder the sunne.
10 All that thine hande shall finde to do, doe it with *all* thy power: for there is neither worke nor inuentiõ, nor knowledge, nor wisedome in the graue whither thou goest.
11 I returned, and I sawe vnder the sunne that the race is not to the swifte, nor the battell to the strong, nor yet bread to the wise, nor also riches to men of vnderstanding, neither yet fauour to men of knowledge: but time and [f] chaunce commeth to them all.
12 For neither doth man know his [g] time, *but* as the fishes, which are taken in an euil net, and as the birds that are caught in the snare: so are the children of men snared in the euill time when it falleth vpon them suddenly.
13 I haue also seene this wisedome vnder the sunne, and it is great vnto me.
14 A litle citie and fewe men in it, and a great King came against it, & compassed it about, and builded fortes against it.
15 And there was found therein a poore and

[d] They flatter themselues to be in Gods fauour, because they haue all things in abundance.
[e] Reioyce, be mery, and spare for no cost, thus speake the wicked belly gods.
[a] *Hebr. regard the life.*
Chap.5.18.

[f] Thus worldlings say to proue that all things are lawfull for them, and attribute that to chance and fortune, which is done by the prouidence of God.
[g] That is, he doth not foresee what shall come.

and wise man, and he deliuered ỳ citie by his wisedome: but none remembred this poore man.
16 Then saide I, Better is wisedome then strength: yet the wisedome of the poore is despised, and his words are not heard.
17 The words of the wise are more heard in quietnes, thé the cry of him that ruleth among fooles.
18 Better is wisedome then weapons of warre: but one sinner destroyeth much good.

CHAP. X.

1 The difference of foolishnesse and wisedome. 11 A slanderer is like a serpent that can not be charmed. 16 Of foolish Kings, and drunken Princes. 17 And of good Kings and Princes.

DEad flies cause to stinke, and putrifie the oyntment of the apoticarie: *so doeth* a litle folie him that is in estimation for wisedome, *and* for glory.
2 The heart of a [a] wise man *is* at his right hand: but the heart of a foole *is* at his left hand.
3 And also when the foole goeth by the way, his heart faileth, and he [b] telleth vnto all that he is a foole.
4 If the [c] spirit of him that ruleth, rise vp against thee, leaue not thy place: for gentlenes pacifieth great sinnes.
5 There is an euill *that* I haue seene vnder ỳ sunne, as an [d] error that proceedeth from the face of him that ruleth.
6 Follie is set in great excellencie, & the [e] riche set in the lowe place.
7 I haue seene seruantes on horses, and princes

a So ỳ he doeth all things well & iustly, whereas the foole doeth the contrary.
b By his doings he bewraieth himselfe.
c If thy superiour be angrie with thee, be thou discreete, & not moued.
d Meaning, that it is an euill thing, when they that are in authoritie, faile & do not their dutie.
e They that are rich in wisdome and vertue.

princes walking as seruants on ye ground.

Psal.7.16.prou. 26.27.eccles. 27.26.

8 * He that diggeth a pit, shal fal into it, and he that breaketh the hedge, a serpent shall bite him.

9 Hee that remoueth stones, shall hurt him selfe thereby, *and* hee that cutteth wood shalbe in danger thereby.

10 If the yron be blunt, and one hath not whet the edge, hee must then put to more f strength: but the excellencie to direct a thing *is* wisedome.

f Without wisdome what soeuer a man taketh in hand turneth to his owne hurt.

11 If the serpent bite, whē he is not charmed: no better is a babler.

12 The wordes of the mouth of a wise man *haue* grace: but the lips of a foole deuoure him selfe.

13 The beginning of the wordes of his mouth *is* foolishnesse, and the latter ende of his mouth *is* wicked madnes.

14 For the foole multiplieth words, *saying*, Man knoweth not what shall be: and who can tell him what shalbe after him?

g The ignorāce and beastlines of the wicked is such, ye they know not common things, and yet wil they discusse hie matters.

15 The labour of the foolish doeth wearie him: for he knoweth not to go into the g citie.

16 Woe to thee, O lande, when thy King *is* a h childe, and thy princes i eate in the morning.

h That is, without wisedome and counsell.

i Are giuen to their lustes and pleasures.

17 Blessed art thou, O lande, when thy King *is* the sonne k of nobles, and thy princes eate in time, for strength and not for drunkennesse.

k Meaning, when he is noble for vertue and wisdome, and with the gifts of God.

18 By slouthfulnesse the roofe of the house goeth to decaye, and by the ydlenesse of the handes the house droppeth through.

19 They prepare bread for laughter, and wine

wine comforteth the liuing, but siluer answereth to all.

20 Curse not the King, no not in thy thought, neither curse the rich in thy bedchamber: for the [l] foule of the heauen shall cary the voyce, and that which hath wings, shall declare the matter.

l Thou canst not worke euill so secretly, but it shalbe known.

CHAP. XI.

1 To be liberall to the poore. 4 Not to doube of Gods prouidence. 8 All worldly prosperitie is but vanitie. 9 God will iudge all.

CAst thy bread vpon the [a] waters: for after many dayes thou shalt finde it.

2 Giue a portion to seuen, and also to eight: for thou knowest not what euill shalbe vpon the earth.

3 If the [b] cloudes be full, they wil powre forth raine vpon the earth: and if the [c] tree do fall towarde the South, or towarde the North, in the place that the tree falleth, there it shalbe.

4 He that obserueth the [d] wind, shall not sowe, and he that regardeth the cloudes, shall not reape.

5 As thou knowest not which is the way of the spirite, nor how the bones do growe in the wombe of her that is with childe: so thou knowest not the worke of God that worketh all.

6 In the morning sowe thy seede, and in the euening let not thine hande [e] rest: for thou knowest not whether shall prosper, this or that, or whether both shalbe alike good.

7 Surely the light is a pleasant thing: & [f] That it, which of thy workes are most agreable to God.

a That is, be liberall to the poore, & though it seeme to be as a thing vented on ye sea, yet it shall bring thee profite.

b As the clouds that are full, powre out raine, so the rich that haue abũdance, must distribute it liberally.

c He exhorteth to be liberall, while we liue: for after there is no power.

d He ye searetb inconuniẽces, when necessity requireth, shall neuer doe his duetie.

e Be not weary of well doing.

it is a good thing to the eyes to see the sunne.
8 Though a man liue many yeeres, & in them all he reioyce, yet he shal remember the dayes of g darknesse, because they are many, all that commeth u vanitie.
9 h Reioyce, O yong man, in thy youth, & let thine heart cheere thee in the dayes of thy youth: and walke in the wayes of thine heart, and in the sight of thine eyes: but knowe that for all these things, God will bring thee to iudgement.
10 Therefore take away i griefe out of thine heart, & cause euill k to depart frō thy flesh: for childhoode and youth are vanitie.

g That is, of affliction and trouble.
h He derideth them that set their delight in worldly pleasures, as though God would not call them to an account.
i To wit, anger and enuie.
k Meaning carnall lusts whereunto youth is giuen.

CHAP. XII.

1 *To thinke on God in youth and not to deferre till age.* 7 *The soule returneth to God.* 11 *Wisedome is the gift of God, and consisteth in fearing him and keeping his commandements.*

REmember nowe thy Creator in the dayes of thy youth, whiles the euil dayes come not, nor the yeeres approche, wherein thou shalt say, I haue no pleasure in them:
2 Whiles the sunne is not darke, nor the light, nor the moone, nor the starres, nor the a clouides returne after the raine:
3 When the b keepers of the house shall tremble, and the c strong men shall bowe themselues, and the d grinders shal cease, because they are fewe, & they waxe darke that e looke out by the windowes:
4 And the f doores shall be shut without by

a Before thou come to a continuall miserie: for when the clouds remain after the raine, mans griefe is increased.
b The handes, which keepe the body.
c The legs.
d The teeth.
e The eyes.
f The lippes, or mouth.

by the base sounde of the g grinding, & he shall rise vp at the voyce of the h byrde: and al the i daughters of singing shalbe abased:

5 Also they shall be afrayde of the k hie thing, and feare *shalbe* in l the way, and the almonde tree shal m florish & the n grasse-hopper shall be a burden, & concupisence shalbe driuen away: for man goeth to the house of his age, and the mourners goe about in the streete.

6 Whiles the o siluer corde is not lengthened, nor the golden p ewer broken, nor ȳ q pitcher broken at the r well, nor the s wheele broken at the t cisterne:

7 And dust returne to the earth as it was, and the u spirite returne to God that gaue it.

8 Vanitie of vanities, saith the Preacher, all *is* vanitie.

9 And the more wise the Preacher was, the more he taught ȳ people knowledge, and caused them to heare, and searched forth, and prepared many parables.

10 The Preacher sought to find out pleasant wordes, and an vpright writing, *euen* the wordes of trueth.

11 The words of the wise are like goads, and like nayles x fastened by the masters of the assemblies, *which* are giuen by one y pastour.

g When the chawes shall scarse open and not be able to chewe no more.

h He shall not be able to sleepe.

i That is, the winde pipes, or the eares shall be deafe & not able to heare singing.

k To climbe hie because of their weakness, or they stoope downe, as though they were afraide least any thing shoulde hit them.

l They shall tremble as they goe, as though they were afraide.

m Their head shalbe as white as the blossome of an almonde tree.

n They shall be able to beare nothing.

o Meaning, the marowe of the backe bone and the sinowes. p The little skinne that couereth the brayne, which is in colour like golde. q That is, the veines. r Meaning, the liuer. s Which is the head. t That is, the heart, out of the which the head draweth the powers of life. u The soule incontinently goeth either to ioy or torment, and sleepeth not as the wicked imagine. x Which are wel applied by the ministers, whom he calleth masters. y That is, by God.

12 And of other thinges besides these, my sonne, take thou heede: for there is none ende in making many [z] bookes, & much reading is a wearinesse of the flesh.

13 Let vs heare the end of all: feare God and keepe his commaundements: for this is the whole *duetie* of man.

14 For God will bring euery worke vnto iudgement, with euery secret thing, whether it be good or euill.

z These thinge cannot be comprehended in bookes, or learned by studie, but God must instruct thy heart that thou mayest onely knowe what wisdome is the true felicitie, and the way thereunto is to feare God.

An [aa] excellent Song which was Salomons.

aa *Ebr. a song of songes: so called greatse it is the chiefest of those 1005. which Salomon made as is mentioned, 3. King. 4. 32.*

THE ARGVMENT.

IN this song, Salomon by most sweete and comfortable allegories and parables describeth the perfite loue of Iesus Christ, the true Salomon and King of peace, and the faithfull soule or his Church, which he hath sanctified and appointed to be his spouse, holy, chaste, & without reprehension. So that here is declared the singular loue of the bridegroome towarde the bride, and his great and excellent benefites wherewith he doth enriche her of his pure bountie and grace without any of her deseruinges. Also the earnest affection of the Church which is inflamed with the loue of Christ desiring to be more & more ioyned to him in loue, and not to be forsaken for any spot or blemish that is in her.

CHAP.

2 The familiar talke and mysticall communication of the spirituall loue betweene Iesus Christ and his Church. 5 The domesticall enemies that persecute the Church.

LEt [a] him kisse me with [f] kisses of his mouth: for thy loue is better then wine.

2 Because of the [b] sauour of thy good ointmẽts thy name *is as* an oyntment powred out: therefore the [c] virgins loue thee.

3 [d] Drawe me: we will runne after thee: the King hath broughte me into his [e] chambers: we will reioyce and be glad in thee: we wil remember thy loue more the wine: the righteous do loue thee.

4 I am [f] blacke, O daughters of Ierusalẽ, but comely, as the fruits of [g] Kedar, *and* as the [h] curtaines of Salomon.

5 Regard ye me not because I am [i] black: for the [k] sunne hath looked vpon me. The [l] sonnes of my mother were angrie against me: they made me the keeper of the vines: but I [m] kept not mine owne vine.

6 Shewe me, [n] *O thou*, whome my soule loueth, where thou feedest, where thou liest at noone: for why should I be as she that turneth aside to the flockes of [o] thy companions?

a This is spoken in the person of the Church, or of the faithfull soule, inflamed with the desire of Christ whom she loueth.
b The feeling of thy great benefites.
c They that are pure in heart and conuersation.
d The faithfull confesse that they cannot come to Christ except they be drawne.
e Meaning the secret ioy that is not knowne to the world.
f The Church confesseth her spottes & sinne, but hath confidence in the fauor of Christ.
g Kedar was the vnruly sonne, of whome came the Arabians that dwelt in tents.
h Which within were all set with precious stones and iewels.
i Consider not the Church by the outwarde appearance.
k The corruption of nature through sinne, and afflictions.
l Mine owne brethren, which should haue most fauoured me.
m She confesseth her owne negligence.
n The spouse feeling her soule, seeth to her husbande onely for succour.
o Whome thou hast called to the dignitie of pastours, and they set forth their owne dreames instead of thy doctrine.

p Christ speaketh to his Church, bidding them that are ignorant, to go to the pastors to learne.
q For thy spiritual beautie and excellencie there was no worldly treasure to be compared vnto thee.
r The Church rejoyceth that she is admitted to the company of Christ.
s He shall be most deare vnto me.
t Christ accepteth his Church and commendeth her beautie.
u That is, the heart of the faithfull where in Christ dwelleth by his spirit.

7 p If thou know not, O thou the faireſt among women, get thee foorth by the steps of the flocke, and feede thy kiddes by the tents of the shepheardes.
8 I haue compared thee, O my loue, to the troupe of horses in the q chariots of Pharaoh.
9 Thy cheekes are comely with rowes of stones, and thy necke with chaines.
10 We will make thee borders of golde with studdes of siluer.
11 r Whiles the king was at his repast, my spikenard gaue the smell thereof.
12 My welbeloued *is as* a bundle of myrrhe vnto me: he shall lie betweene my s brests.
13 My welbeloued *is as* a cluster of camphire vnto me in the vines of Engedi.
14 My loue, beholde, thou art t faire: beholde, thou art faire: thine eyes *are like* the doues.
15 My welbeloued, behold, thou art faire and pleasant: also our u bed is greene:
16 The beames of our house *are* cedars, our rafters *are* of firre.

CHAP. II.

3 The Church desireth to rest vnder the shadow of Christ. 8 She heareth his voyce. 14 She is compared to the doue, 15 And the enemies to the foxes.

I Am the rose of the fielde, *and* the lilie of the valleys.
2 Like a lilie among the thornes, so a my a loue among the daughters.
3 b Like the apple tree among the trees of

a This Christ preferreth his Church aboue all other things.
b The spouse testifieth her great desire toward her husband, but her strength fayleth her, and therefore she desireth to be comforted, and feit it.

the

the forest, so is my welbeloued among the sonnes *of men*: vnder his shadowe had I delite, and sate downe; and his fruite was sweete vnto my mouth.
4 He brought me into the wine celler, & loue was his banner ouer me.
5 Stay me with flagons, and comfort me with apples: for I am sicke of loue.
6 His left hand is vnder mine head, & his right hand doeth embrace me.
7 [c] I charge you, O daughters of Ierusalem, by the roes and by the hindes of the field, that ye stirre not vp, nor waken my loue, vntill she please.
8 [d] It is the voyce of my welbeloued: behold, he commeth leaping by the mountaines, and skipping by the hilles.
9 My welbeloued is like a roe, or a yong harte: loe, he [e] standeth behinde our wall, looking foorth of the windowes, shewing him selfe through the [f] grates.
10 My welbeloued spake and said vnto me, Arise, my loue, my faire one, & come thy way.
11 For behold, [g] winter is past: the raine is changed, and is gone away.
12 The flowers appeare in the earth: the time of the singing of birds is come, & the voyce of the turtle is heard in our land.
13 The figtree hath brought forth her yong figges: and the vines with *their* small grapes haue cast a sauour: arise my loue, my fayre one, and come away
14 My doue, that art in the [h] holes of the rock, in the secret places of ye staires, shew me thy sight, let me heare thy voyce: for thy voyce is sweete, and thy sight comely.

c Christ chargeth them which haue to do in ye Church, as it were by a solemne othe, ye they trouble not the quietnes thereof
d This is spoken of Christ, who tooke vpo him our nature to come to help his Church,
e Forasmuch as his diuinitie was hid vnder the cloke of our flesh.
f So ye we can not haue full knowledge of him in this life.
g That is sonne and errour is driuen back by the comming of Christ, which is here described by the spring time, when all thinges florish.
h Thou that art ashamed of thy sinnes, come and shew thyselfe vnto me.

15 Take vs the foxes, the [i] litle foxes, which destroy the vines: for our vines *haue* small grapes.

16 My welbeloued *is* mine, and I am his: he feedeth among the lilies.

17 Vntil the day breake, & the shadowes flee away: returne, my welbeloued, *and* be like a [k] roe, or a yong harte vpon the mountaines of Bether.

i Suppresse the heretikes whiles they are yong, that is, when they begin to shewe their malice & destroy ye vine of the Lord.

k The Church desireth Christ to be most ready to helpe her in all dangers.

CHAP. III.

1 *The Church desireth to be ioyned inseparably to Christ her husband.* 6 *Her deliuerance out of the wildernes.*

IN my bed by [a] night I sought him that my soule loued: I sought him, but I found him not.

2 I will rise *therefore* now, and go about in the citie, by ye streetes & by the open places, *and* will [b] seeke him that my soule loueth: I sought him, but I found him not.

3 The [c] watchmen that went about the citie, found me: *to whome I said*, Haue you seene him, whom my soule loueth?

4 When I had past a litle from them, then I found him whom my soule loued: I tooke hold on him and left him not, till I had brought him vnto my mothers house into the chamber of her that conceiued mee.

5 [d] I charge you, O daughters of Ierusalem, by the roes and by the hindes of the field, that ye stirre not vp, nor waken *my* loue vntill she please.

6 Who is she that commeth vp out of the [e] wildernes like pillars of smoke perfumed with myrrhe and incense, *and* with all the

a The Church by night, that is, in troubles, seeketh to Christ, but is not incontinent by heard.

b Shewing that although we be not heard at the first, yet we must still continue in prayer till we feele comfort.

c Which declareth, that we must seeke vnto all, of whom we hope to haue any succour.

d Read chap. 2. 7.

e This is referred to the Church of Israel, which was led by the wildernes forty yeeres,

[e] ſpices of the marchant?
7 Behold his [f] bed, which is Salomons: threeſcore ſtrong men *are* round about it: of the valiant men of Iſrael.
8 They all handle the ſword, *and are* expert in warre, euery one *hath* his ſworde vpon his thigh for the feare [g] by night.
9 King Salomon made himſelfe a [h] palace of the trees of Lebanon.
10 He made the pillars thereof of ſiluer, *and* the pauement thereof of golde, the hangings thereof of purple, whoſe middes *was* paued with the loue of the daughters of Ieruſalem.
11 Come forth, ye [h] daughters of Zion, & beholde the King Salomon with the [i] crowne, wherewith his mother crow-him in the day of his mariage, and in the day of the gladnes of his heart.

[e] *Hebr. powder.*

f By the bed is ment the Temple, which Salomon made.

g He alludeth to the watch, which kept the Temple. [h] *Or, chaires.*

h All ye, that are of the number of the faithfull.

i Christ become man was crowned by the loue of God with the the glorious crowne of his diuinitie.

CHAP. IIII.

1 *The praiſes of the Church.* 7 *She is without blemiſh in his ſight.* 9 *The loue of Christ towardes her.*

BEhold, thou art [a] faire, my loue: behold, thou art faire: thine eyes *are like* the doues: among thy lockes * thine heart is like the [b] flocke of goates, which looke downe from the mountaine of Gilead.
2 Thy teeth *are* like a flocke of *ſheepe* in good order, which go vp from the waſhing: which euery one bring out twinnes, and none is barren among them.
3 Thy lippes are like a threed of ſcarlet & thy talke is comely: the temples *are* within thy locks as a peece of a pomegranat.

a Because Christ delightech in his Church, he comendeth all that is in her. *Chap. 6.4.*

b He hath reſpect to the multitude of the faithful, which are many in number

4 Thy necke is as ye tower of Dauid built for defece: a thousand shields hang therein, *and* all the targates of the strong men.
5 Thy two c breastes *are* as two yong roes ye are twinnes, feeding among the lilies.
6 Vntil the day breake, and the shadowes flee away, I wil goe into the mountaine of myrrhe and to the mountaine of incense.
7 Thou art all faire, my loue, and there is no spot in thee.
8 d Come with me from Lebanon, *my* spouse, *euen* with me from Lebanon, *and* looke from the top of Amanah, from the top of Shenir and Hermon, from the dennes of ye lyons *and* from ye mountaines of the leopardes:
9 My e sister, *my* spouse, thou hast wounded mine heart: thou hast wounded mine heart with one of thine f eyes, *and* with a chaine of thy necke.
10 My sister, *my* spouse, how fair is thy loue how much better is thy loue the wine? and the sauour of thine oyntmets the al spices?
11 Thy g lippes, *my* spouse, droppe *as* hony combes: hony and milke are vnder thy tongue, & the sauour of thy garments *is* as the sauour of Lebanon.
12 My sister my spouse *is as* a garden inclosed, as a spring shut vp, *and* a fountaine sealed vp.
13 Thy plantes *are as* an orcharde of pomegranets with sweete fruites, *as* camphire, spikenarde,
14 *Euen* spikenarde, & saffran, calamus, & cynamō with al ye trees of incense, myrrhe and aloes, with all the chiefe spices.
15 h O fountaine of the gardens, O wel of liuing

c Wherein are knowledge and zeale, two precious iewels.

d Christ promiseth his Church to call his faithfull from all the corners of the world.

e Christ calleth his Church sister in respect that he had taken the flesh of man.

f In that he made his Church beautifull and rich, he loued his giftes in her.

g Because of thy confession and thankesgiuing.

h The Church confesseth that all her glory, and beautie commeth of Christ, who is the true fountaine of all grace.

liuing waters, and the springs of Lebanon.
16 Arise, O [i] North, & come O South, *and* blow on my garden that the spices thereof may flow out: let my welbeloued come to his garden, and eat his pleasant fruit.

i She desireth Christ to comfort her, and to powre the graces of his Spirit vpon her, which spirit is ment by the North and South wind.

CHAP. V.

1 *Christ calleth his Church to the participation of all his treasures.* 2 *She heareth his voyce.* 3 *She confesseth her nakednes.* 10 *She praiseth Christ her husband.*

I Am come into my [a] garden, my sister, my spouse: I gathered my myrrhe [w] my spice: I ate mine hony combe with mine honie, I dranke my wine with my milke: eate, O friends, drinke, and make you merie, O welbeloued.

a The garden signifieth the kingdome of Christ where he prepareth the banket for his elect.

2 [b] I sleepe, but mine heart waketh, *it is* the voyce of my welbeloued that knocketh, *saying*, Open vnto mee, my sister, my loue, my doue, my vndefiled: for mine head is full of dew, and my locks with the drops of the [c] night.

b The spouse saith that she is troubled with the cares of worldly things, which is ment by sleeping.

c Declaring the long patience of the Lord toward sinners.

3 I haue put off my [d] coate, how shal I put it on? I haue washed my feete, how shall I defile them?

d The spouse confesseth her nakednes, and that of her self she hath nothing: or seeing that she is once made cleane, she promiseth not to defile herselfe against.

4 My welbeloued put in his hand by the hole *of the doore*, and [e] mine heart was affectioned toward him.

e *Or, my bowels were moued towards him.*

5 I rose vp to open to my welbeloued, & mine handes did drop downe myrrhe, and my [e] fingers pure myrrhe vpon the handels of the barre.

6 I opened to my welbeloued: but my welbeloued was gone, & past: mine heart was gone when he did speake: I sought him

e The spouse which should be anointed of Christ, shall not finde him if she thinke to anoint him with her good wrothes.

but

but I could not finde him: I called him, but he answered me not.
7 The [f] watchmen that went about the citie, found me: they smote me *and* wounded me: the watchmen of the walles toke away my vaile from me.
8 I charge you, [g] O daughters of Ierusalem, if you finde my welbeloued, that you tell him that I am sicke of loue.
9 [h] O the fairest among women, what is thy welbeloued more then *other* welbeloned? what is thy welbeloued more then *an other* louer, that thou doest so charge vs?
10 My welbeloued is white and ruddy, the chiefest of ten thousand.
11 His [i] head *is as* fine gold, his lockes curled, *and* blacke as a rauen.
12 His eyes *are* like doues vpon the riuers of waters, which are washt with milke, *and* remaine by the full *vessels*.
13 His cheekes *are* as a bed of spices, *and as* sweet flowers, *and* his lippes *like* lilies dropping downe pure myrrhe,
14 His handes *as* ringes of golde set with the [a] chrysolite, his bellie like white yuorie couered with saphires.
15 His legges *are as* pillars of marble, set vpon sockets of fine gold: his countenãce as Lebanon, excellent as the cedars.
16 His mouth *is as* sweete thinges, and he is wholy delectable: this is my welbeloued, and this is my louer, O daughters of Ierusalem.
17 [k] O the fayrest among women, whither is thy welbeloued gone? whither is thy welbeloued turned aside, that wee may seeke him with thee?

f These are the false teachers, which wound the conscience with their traditions.
g She asketh of them which are godly (for as much as the law and saluation should come out of Zion, and Ierusalem) that they would direct her to Christ.
h Thus say they of Ierusalem.
i She describeth Christ to be of perfect beautie, and comelines.

a Ebr. Tarshish.

k Heating of the excellencie of Christ, the faithfull desire to knowe howe to finde him.

CHAP.

2 *The Church assureth her selfe of the loue of Christ.* 3 *The praises of the Church.* 8 *She is but one and vndefiled.*

MY welbeloued is gone downe into his [a] garden to the beddes of spices, to feede in the gardens, and to gather lilies.

2 I am my welbeloueds, and my welbeloued is mine, who feedeth among the lilies.

3 Thou art beautifull, my loue, as [b] Tirzah, comely as Ierusalem, terrible as an armie with banners.

4 [c] Turne away thine eies frõ me: for they ouercome me: *thine heare is like a flock of goates, which looke down from Gilead.

5 Thy teeth *are* like a flocke of sheepe, which go vp from the washing, which euerie one bring out twinnes, and none is barren among them.

6 Thy temples *are* within thy lockes as a piece of a pomegranate.

7 There are [d] threescore Queenes and fourescore concubines, and of the damsels without number.

8 *But* my done is alone, *and* my vndefiled, she is the onely *daughter* of her mother, and she is deare to her that bare her: ẏ daughters haue seene her and counted her blessed: *euen* the Queenes & the concubines, and they haue praised her.

9 [e] Who is she ẏ looketh forth as the morning, faire as ẏ moone, pure as the sunne, terrible as an armie with banners!

10 I went downe to the [f] garden of nuttes, to see ẏ fruits of the valley, to see if ẏ vine budded, *&* *if* the pomegranates florished.

11 [g] I knew nothing, my soule set me [h] as the

a That is, is conuersant here in earth among men.

b Which was a faire & strõg city, 1 King. 14. 17.

c This declareth the exceeding loue of Christ towards his Church. *Cha.* 4. 1.

d Meaning that the gifts are infinite which Christ giueth to his Church or ẏ his faithfull are many in number.

e He sheweth ẏ the beginning of the Church was small, but that it grew vp to a great multitude.

f He went downe into the Synagogue to see what fruites came of the Law, and the Prophets.

g I found nothing but rebellion.

h I ranne as swift as the nobles of my people in their chariots.

the charets of my noble people.
12 Returne, returne, O Shulamite, returne: returne that we may beholde thee. What shall you see in the Shulamite, *but* as the company of an armie?

i O ye people of Ierusalem: for Ierusalem was called Shalem, which signifieth peace.

CHAP. VII.

1 *The beautie of the Church in all her members.*
10 *She is assured of Christs loue towards her.*

HOwe beautifull are thy [a] goings with shoes, O princes daughter! the ioynts of thy thighs *are* like iewels: the worke of the hand of a cunning workman.
2 Thy nauell *is as* a rounde cuppe that wanteth not licour: thy bellie *is as* an heape of wheate compassed about with lilies:
3 [b] Thy two breastes *are* as two yong roes that are twinnes:
4 Thy necke *is* like a towre of ywory: thine eyes *are like* the fish pooles in Heshbon by the gate of Bath-rabbim: thy nose *is* as the towre of Lebanon, that looketh towards Damascus:
5 Thine head vpon thee *is* as skarlet, and the bush of thine head like purple: the king *is* tyed [c] in the ‖ rafters.
6 Howe fair art thou, and how pleasant art thou, O *my* loue, in pleasures!
7 This thy stature is like a palme tree, & thy breasts like clusters.
8 I said, I will go vp into the palme tree, I will take hold of her boughes: thy breasts shall now bee like the clusters of the vine: and the sauour of thy nose like apples,
9 And the roufe of thy mouth like good wine, which goeth streight to my welbeloued, and causeth the lips of the ancient

a He describeth the comely beautie of the Church in euery part, which is to be vnderstand spiritually.

b Reade Chap. 4.5.

c He delitetth to come neere thee and to be in thy cõpanie.

‖ *Or, galeries.*

to speake.
10 [d] I am my welbeloueds, and his desire is towarde me.
11 Come, my welbeloued, let vs go forth into the field: let vs remaine in the villages.
12 Let vs get vp earely to the vines, let vs see if the [e] vine florish, *whether* it hath budded the small grape, *or whether* the pomegranates florish: there will I giue thee my loue.
13 The mandrakes haue giuen a smel, and in our gates are all sweete things, new and olde: my welbeloued, I haue kept *them* for thee.

d This the spouse speaketh.

e If the people that are called to Christ bring forth any fruit.

CHAP. VIII.

1. The Church will be taught by Christ. 3 She is vpholden by him. 6 The vehement loue wherewith Christ loueth her. 11 She is the vine that bringeth forth fruite to the spirituall Salomon, which is Jesus Christ.

O H [a] that thou werest as my brother that sucked ȳ brests of my mother: I would find thee without, I would kisse thee, then they should not despise ‖ thee.
2 I will leade thee *and* bring thee into my mothers house: *there* thou shalt teach me: *and* I wil cause thee to drinke spiced wine, *and* new wine of the pomegranate.
3 [b] His left hand *shal be* vnder mine head, and his right hand shall embrace me.
4 [c] I charge you, O daughters of Ierusalē, that you sturre not vp, nor waken *my* loue, vntill she please.
5 (Who is this that cōmeth vp out of the wildernes, leaning vpon her welbeloueds)

a The Church called of the Gentiles, speaketh thus to the Church of Ierusalem.
‖ *Or, me.*

b Reade Chap. 2. 6.

c Reade Chap. 3. 5.

I raised

I raised thee vp vnder an apple tree: there thy mother conceiued thee: there she conceiued that bare thee.

6 [d] Set me as a seale on thine heart, & as a signet vpon thine arme: for loue *is* strong as death: ielousie is cruel as the graue: the coles thereof *are* fiire coles, *and* a vehement flame.

7 Much water can not quench loue, neither can the floodes drowne it: If a man should giue all the substance of his house for loue, they would greatly contemne it.

8 [e] We haue a litle sister, and she hath no brests: what shall we do for our sister when she shall be spoken for?

9 [f] If she be a wall, we will build vpon her a siluer palace: & if she be a doore, we will keepe her in with boards of cedar.

10 [g] I ama wal & my brests *were* towres: then was I in his eyes as one that findeth peace.

11 [h] Salomon had a vine in Baal-hamon: he gaue the vineyard vnto keepers: euery one bringeth for the fruite thereof a thousand *pieces* of siluer.

12 *But* my vineyard which is mine, *is* before me: to thee, O Salomon, *appertaineth* a thousand *pieces of siluer*, and two thousand to them that keepe the fruit thereof.

13 O thou that dwellest in the [i] gardens, the companions hearken vnto thy voyce: cause me to heare it.

14 O my welbeloued, [k] flee away, and be like vnto the roe, or to the yong hart vpon the mountaines of spices.

d The spouse desireth Christ to be ioyned in perpetual loue with him.

e The Iewish Church speaketh this of the Church of the Gentiles.

f If she bee sure and fast, she is meete for the husband to dwell in.

g The Church promiseth fidelitie and constancie.

h This is the vineyard of the Lord hired out, Mat. 21. 33.

i Christ dwelleth in his Church, whose voyce the faithfull heare.

k The Church desireth Christ that he bee departed from the, yet that he would haste to helpe them in their troubles.

FINIS.